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THE

SCHOOL for MARRIAGE,

BY

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LANGUAGE,

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To the Public.

IT gives me the most sensible grief to relate such rigid remarks upon the behaviour of my contemporaries, but in the mean time, candour, impartiality, and manliness, three concomitant requisites, which ought to impress value on all literary enterprises, make it my duty in vindicating myself from any imputation of animosity or malice, which might be brought against myself, or those generous persons who have furnished me with such powerful aid in this work.

et si possidet il modo lo uno li altri che per
crevergono a quei qui sii basi del biecamo se toller
ne; bensì sii lo yxam olo o felix olo bensì olo
ynter olo ynter olo lo yxam olo toller olo

S C H O O L

MARRIAGE, &c.

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THE wish of perpetuating to posterity (to which matrimony contributes) is very natural. What would become of the human race were it not for marriage? in a short time the world would be at an end, and the arts could not flourish.

The ring and faith, is the true union of two married people, who may be compared to the rudder and keel of a ship, who are divided in

two parts ; for if one of them is deficient, the other becomes useless, and the ship is ungovernable and exposed to the mercy of the wind ; but if the rudder and keel are united, the ship resists all motion, and becomes governable : so two married people acting mutually, may resist every thing, as they assist each other.

If we notice animals, we shall judge that their connection is very convenient and profitable to the human being. They teach us to pass our time quietly together, as we may see by the swallows, who live happily together building nests, and with great care feeding their little ones. The sheep and goats in the fields, and the doves on the trees, make advances to the males ; and not only these tame animals, but also ferocious beasts and venomous insects, banish all their fierceness and venom, seeking the company of the other sex, on purpose to declare their kindness and satisfy their amorous wishes. Nature as not only taught animals the use of males and females, but also all created things, as the plants, which give us clear marks of amorous union. Every body knows if the palm is put near to its male by a courteous hand, it bends instantly to its male. The myrtle and pomegranate-tree, as soon as they are near each other, one grows more secondious, the other more fragrant, and both grow beautiful. One may see how wild plants leave their nature, producing swift fruit when they are engrafted with other plants. If we observe iron and stone, we shall see the iron attracted to the stone as a husband to his wife. Every body may be persuaded by these examples, that Matrimony is good and useful to the human race. Many arguments prove that such is the Supreme Will, that man and woman should live together in marriage,

The Creator has given to the woman the softness of flesh, the tenderness of heart, the easiness of mind, and the sweetness of soul ; to the man more solid parts of the body, more fierceness of heart and firmness of mind, and more settled judgment, to supply the deficiency of women. What could women do with their beauty, if they were not admired by men ? These beauties may be compared to the pictures of the most famous painters, which if they were not praised by others, would remain useless to those who possessed them. The female body must be supported by the husband, in the same manner as a vine, which is supported by an oak or an elm tree. What would the female gracefulness and wisdom of the woman be, if they were abandoned by men ? They would be like a treasure buried in a ditch, which would neither be thought of, or useful to any person. Therefore, necessity obliges both sexes to find a companion. The wisdom and beauty of a woman makes a man happy, for which he takes care of her, makes her content, governing and giving her laws, and at the same time he defends her from danger, and provides her with every thing.

Now we may reflect on the state of her who finds herself without a companion. A woman is as a leaf, which at every breeze is subject to fall down, and is exposed to the injury of others ; like ripe fruit bending from the tree, subject to the plunder of passengers, and her honour is exposed to the popular world. A woman at every small accident is troubled, doubtful, timorous, and never rests quietly. Such a woman is obliged to be on her guard, like a hare when she is sleeping, surrounded by huntsmen :—In short, she is like a flock of sheep without a guardian, not knowing any person to protect her from the violence of those who are only desirous for violence, and can

find no person to extricate her from rapacious wolves who continually seek her chastity, particularly if she has a pretty face ; but if she is not a beauty and rich, then she will be treated with contempt by every body, and her life will be ever miserable. On the contrary, the married woman, being in company with an honest man, will never fear these inconveniencies. This unhappiness may be found in a woman who cannot depend upon her friends, because they do not like to favor a needy woman if they can have no return, and such men never give gifts for nothing ; but a married woman receives help and comfort from her husband, and she is beloved by him until death.—Many pleasures are to be found in the matrimonial state. A wife finds herself very happy when she sees her husband come home, whom she instantly approaches, embracing him heartily with a smiling countenance. Her husband at the same time rejoices to see her complaisant ; then he sits down at table with his amiable companion, and both make a comfortable meal. In the course of their repast, he speaks of domestic affairs, and she as a confident listens, and comforting him by the sweetness of her expressions. He declares his amorous wishes to her, and she with sincere and amorous joys breaks off his discourse. Night approaches, and both go very happy to rest ; then before they go to sleep, one communicates to the other such secrets, which would not be proper to relate in the presence of strangers or their children.

Furious soldiers, rude countrymen, peevish and capricious women, might become amiable by marriage. Matrimony might be compared to the forest of the former Venetians, in which the sacrifice of Juno Argiva, and Diana Etolia, is represented. In that forest all animals were do-

mestic, and were so tame that they let themselves be approached. Those beasts run about together without fear ; the wolf, lamb, lion, tyger, leopard, &c. &c. lived all together without contention or molestation. If a hare or a fox was followed by dogs, as soon as the hare and fox entered the forest, the dogs not only left off chafing them, but they amicably joined each other. The sweetnes of marriage gives great joy to both husband and wife ; as soon as they see the fruit of marriage, their issue, it gives them great satisfactor to see their children stammer with an innocent laugh. The mother looks at her infants, kissing their lips every moment, and observes them jumping about, contemplating their faces which resemble the father or mother, which makes her love them better than herself, and she banishes every thing disagreeable from her mind in remembrance of the fruit of her marriage. Every one may be acquainted with the memorable judgment of the judges of Areopagus, against Teresa Manna of Smyrna, who was accused in the presence of Dolabella, Vice Consul of Asia, for having killed her husband, and one of his children. This woman being asked by the judges, how she could be so cruel as to murder her confort and his child ? Teresa Manna answered, she did so, because her husband had killed one of her first husband's children. The judges were so lost to decide the question, that they sent the woman to the Athenian judges, who after having heard the cause, and not being able to decide, whether the husband had been most cruel by killing her child, or the wife by murdering her husband for having killed one of her children, that they disputed whether such a murder was pardonable ; at last the judges

agreed to postpone the sentence for one hundred years. This decree was made on purpose to shew, that they could not absolve the woman for her crime, neither condemn a vindictive person for the loss of a child so much beloved by a mother. Another accident happened at Rome, when Lucretia Angiola was accused by Peter Baldini and John Biaggio, before the judge Marcus Pompiglius Lenates, to have killed her mother with a large stick for having poisoned two of her infants. Rutilia of Rome, could not suffer the absence of her exiled son, for she would rather follow him to his banishment than be deprived of his presence ; saying, that it was more easy for her to leave her native country and live in misery with him, than to be absent from her son. If we consider the sagacity of children, the wisdom of fathers, the humanity and goodness of mothers, we might then judge what hope can be expected from the generous woman, seeing the blood of her veins in her young offspring growing up to maturity, and well educated. What joy and happiness the father and mother must receive, in the prospect of their name being kept up to posterity. This matrimonial state makes a woman happy, if she is married to an honest husband. It is true, that many females may say, that there are very few honest husbands ; but these women before they marry, should endeavour to find a husband suitable and equal to them, more or less in birth, fortune and country : as ancient philosophers said, that equality (not that of France) is the mother of concord and harmony, and inequality the mother of discord and dislike.

' A man who wants to marry, must judge well whether his constitution, his mind and other qualities are proper to live with a woman ; if he

finds himself able, and possesses those requisites, then he ought to consider his birth, situation and income, and according to these he should marry a woman of not much superior or less condition than his own. I do not speak now of the equality that was in the provinces of Ethiopia, Media, Scotland, Ireland, and many other countries, in which we find the fathers marry the daughters, mothers their sons, and the brothers their sisters; therefore, it is very well known that Artaxerxes married his own daughters, Athosia and Mistrima; Hipperius had for his wife Regina his sister; Giganus married Camisia; Dionisius to Sophronia, Monabazus with Helen, three Ptolomy's, one of them with Cleopatra, another with Arsinoe, and the third with Euridice, and many others in Asia married their own sisters; but this barbarous custom is now banished and detested by polite nations. Therefore men ought to marry women who are not related to them; however a judicious man should investigate the character of the woman before marriage, and it will not be difficult for him to judge by the woman's countenance and manners, which proceed generally from her education. By this method a man may easily know the woman's qualities, as Alexander judged of Hystaspes' wife, one of the signiors of Persia. This female was presented as a prisoner in company with many others, to Alexander, who ordered the female prisoners to sing a song; he immediately discovered Hystaspes's wife, by her countenance and manner, to be more prudent and judicious than the others, and at the same time he thought that she must be of some family of distinction, and of a generous heart, in which he was not mistaken; for Alexander, upon asking her name, discovered that she was a daughter of Ochus, the famous King of Persia;

and in reality he found her very prudent and virtuous:—Therefore, it sometimes happens that by the countenance we discover the sentiments of the soul; but having too great a belief in these things, it often happens we may be deceived, though not always so. We may enquire into the family's character; therefore, not only the stain of blood, but the vice from whence the infamy arises, we have seen generating to posterity; so from an infected body we may expect another of the same kind. We must consider if the father is a polite man, or an ungrateful, vain, deceiver, or blasphemous; and if the mother is a lascivious woman, vain, prattling and ignorant, or prudent, careful, diligent and virtuous; because children being in their father's or mother's arms, learn the manners of their parents; and as from a bad tree we cannot expect good fruit, so from bad parents we cannot look for good issue. We must also examine the children's character, how they have been educated, if they have got a good or bad education. This information may be easily known from the servants or some other friends, as Demagetes King of Gialisia, in the island of Rhodes did, who went to the oracle Delficus, asking him which woman he would chuse for his wife? The oracle answered him, that he who wished to have a wife, should go and find the daughter of the best man in Greece. Therefore, Demagetes knowing Aristomenes's character, married his third daughter, without asking any fortune; saying, a woman well educated requires no fortune. Euristhenes of Lacedemonia, and Procolus asked the same oracle where they could get good wives? The oracle made answer, that they should go into their countries, and where they met with the most rapacious animal carrying the most tame

of the others, then they could get in that place good wives. Euristhenes and Procolus, after having taken leave of the oracle, went into the country of the Cleonees; and having met with a wolf who carried a lamb, they directly married in that country the two daughters of The-sandrus, who was not very rich, but honest; then Euristhenes and Procolus found themselves very fortunate in this choice of their wives.— Every one knows that Abraham refused in marriage many rich females of Canaan, chusing rather to have a wife of a small patrimony, but virtuous, saying, the highest honor and gift of fortune is to be born of honest parents. Those who wish for riches in women, illustrious family, or for beauty and exterior appearance, are generally deceived, like infants who are generally deluded by the brightness of the stone, think that it is of a great value.

We are now to consider which is the best choice to marry a maid or a widow. Though this argument may not be so easily determined, notwithstanding I venture to say, that it is better to marry a young virgin than a widow, provided that her manners and education are suitable to a husband, for we may compare a young virgin to a young tree, which can be bent in any way without danger; but it would be very difficult to make an old tree pliable, therefore a man can form a young virgin to his manner much better than a widow, who is already submitted to the customs of others. We well know that an earthen pot before it is put into the furnace, might be turned into any form; but had it been in the fire before, it could never be turned into any other form without breaking it. This is what I said about the customs and manners of the mind. I will now explain the particulars, of the person, by

which very often marriages are made for those reasons already expressed, of the exterior of the body. Therefore a man must endeavour to marry a graceful and handsome woman with a moderate fortune, according to her situation; because marrying such a woman is the same as buying a fine jewel, set in gold instead of metal, which appears beautiful to the buyer; so if a woman is prudent and pretty, then she gives more pleasure to her husband, for we in general find disagreeable and deformed persons are by nature prone to vice; as Mr. Pope says, that,

- The beard and hair are of a different die,
- Short of a leg, distorted in an eye.
- With all these tokens of a rogue compleat,
- Can't thou be honest? thou'rt a devilish cheat.

This is the real picture of a person of my acquaintance, who perjured himself for the value of two guineas.

Those who are graceful and handsome, are inclined to be wise, virtuous and prudent; and we may suppose a husband receives more pleasure in having a pretty and graceful woman for a wife, as he may hope to have children by her. I will now explain women's beauty in the words of Cicero. That beauty is no more than a convenient disposition of the body, which induces us with pleasure to admire in their persons all its perfections; this beauty, accompanied with dignity and gracefulness, is peculiarly adapted to the female sex, just as nobleness of spirit, and a fortified mind, is admired by the fair sex in the men. But returning to my first argument, I say, after having found out the qualities of the mind, men must seek for beauty of person, whilst the proper effect of beauty is to generate love, he-

cause beauty with its correspondent parts and well-proportioned, passing through the eyes, moves the intellects in such a manner, that it produces a silent harmony in the mind, which gives so much pleasure, that it never wilhes to quit the object; it at the same time inflames the will to continue that happiness, and forces the body, as it were to approach to its beauty, and that amorous soul contemplates something divine who it believes centred in that beauty, and by reasoning will endeavour to discover it; and if in that beauty is to be found goodness, it will instantly be united, and retain for ever that union which may be called true and complete love. The strength of beauty is more excellent and worthy than any treasure, and more powerful than virtue itself; this we may know by Pastor Trojanus's writings, in which we perceive Venus to be proud at having been courted by the first god of the deities.

We mortals know, that women's beauty has often obliged the deities to descend from above in disguise. The beauty of Cenis forced Neptune to come out of the sea; the beautiful Proserpine extricated Pluto from Hell. Who was it that obliged people to pass over mountains, and go to sea? Nothing but beauty. Many battles have been fought which have often been the cause of subverting the world, and all this for the purpose of gaining the affection of some beautiful woman. We have as an instance Asia, which has been ruined, and Greece almost depopulated. The flower of the European youth went to fight for Agarista, the beautiful daughter of Clisthenes; the most noble and valiant captains of Greece fought also, with an intention to marry the handsome Hippodamia, Oenomaus's daughter, of whom Pelops was the husband. The

beauty of Mrs. Sophia Baddeley, an English actress, for several years attracted the admiration of at least one hundred English. Some of her admirers were the following:—His Royal Highness the Duke of Cumberland; the Dukes of Ancaster, Bolton, Devonshire, Manchester, Northumberland, Queensbury, formerly Lord March; the Marquis of Carmarthen; Count Belgioso, the Imperial Ambassador; Count Haslang, the Bavarian Minister; a Neopolitan Ambassador; Lords Abington, Bateman, Barrymore, Coleraine, Cholmondeley, Clanbrassil, Delaval, Falmouth, Grosvenor, Harrington, Littleton, Molineux, Melbourne, Palmerstone, Peterborough, Winchelsea; Baron Diede, the Danish Ambassador; Admiral Spry; the Right Honourable John Anger; Robert Conway, son to Lord Hertford; Dillon, Charles James Fox; Sirs Thomas Mills, natural son of Lord Mansfield, Cecil Bishop, John Blaquiere, Francis Molineux, George Warren, John Day, (who was knighted on going to the East-Indies); Colonels Lutterel, Smith, St. John (who married Miss Bab Blaydon, sister to Lady Essex), the Rev. Doctors Bruce, Bate (editor of the Morning Post, who was sentenced to some months imprisonment for having published a libel against his Grace the Duke of Richmond); Captains Crawford, Fawkner, Morgan, Pigot; Doctor Hayes; Messrs. St. Alban, Biggs, Brereton, Corbet, Caswell, Thimoty, Dibden, Damer, Franco, a Jew; Foote, Johnson, Gill, Gibbs, Hobart, Hare, Hugh Kelly, author of *False Delicacy*; Holland, Montague, son of Lord Sandwich; Mills, the second son of the Dean of Exeter; Mendez, Petrie, a Scotch gentleman, who lived in the City of London; Pigot, Storer, Smith, a timber merchant; Edward Ramus, Sheldon, who lived in Berkeley-Square; Sayer, Esq. Sheriff of

London in 1773 ; Thomas Stanley, brother of Lord Derby ; Thurlow, Wilkes, Esq. George Vaughan, Webster, the player of Drury-Lane, Theatre, London ; Vaughan, of Golden Grove ; John, a servant of Mr. Webster.

The Duke of Ancaster was so enraptured with the above-mentioned woman's beauty, that one day he made the following speech to her.—“ You are such a wonder of nature, that no man can gaze on you unwounded. You are in this respect like the basilisk, whose eyes kill those whom they fix on ; you are absolutely one of the wonders of the age.” Iole the beautiful daughter of Euristus, King of Ochalia, was so handsome, that Hercules served her in a woman's apparel. Who was it that inflamed the heart of Turnus and Eneas to fight so rashly ? Nothing but the incomparable beauty of Lavinia. Who was it that obliged Hercules also to become timorous and scorned ? Nothing but the beautiful Omphale, Queen of Lydia. Who was it that caused the war between the Grecians and Trojans, and the final destruction of Troy ? Nothing but the beauty of Helen. This beautiful woman was stolen away at nine years old by Theseus ; but her brothers, Castor and Pollux, recovered her again. She was afterwards married to Menelaus. Paris, upon the fame of her beauty, went to Greece to see her ; fell in love with her, stole her away, and carried her to Troy, which afterwards was the cause of the war and the destruction of that famous city. And we know also that David was conquered by Berotheba ; Alexander the Great by Berotheba, a widow of Damascus ; Henry, King of France, by Mademoiselle Valentinois ; Henry VIII. by Ann Bullen ; and Louis the XIV. by Madame Pompadour and Madame de Mailly.

That beauty has expanded the mind of several

writers in the universe, viz.—The Grecians, Barbarians, and Latins might tell, and every country may confess, but all must give it up to Italy, whilst the beauty of Beatrice and Laura have produced so many treasures as Dante, Alighieri, and that garden of pleasures Petrarca; in short, beauty does every thing, and may be compared to a goddess, who wonderfully sends her image in the most remote parts of the universe, and shews herself clear and distinct by night as well as by day, without touching the eyes, a thousand insensible ways enters in the minds of people, ravishes the heart, and gives the idea of things which were never before known or heard of. King Omarte had a daughter called Odata, who was at that time the most handsome woman in that country. Not far from the place in which Omarte resided, was Zariadrus of Media, who possessed the country of Caspia, and the river Tanais, in that part were the Maraths. It happened one night that Zariadrus saw in a dream a beautiful woman, and she appeared to him to be the daughter of the King Omarte. Odata happened to see in her dream the physiognomy of Zariadrus, and the image or resemblance of both was so impressed in their minds, that they became mutually in love and wished to live together. Zariadrus having a great desire to see Odata, sent an ambassador to Omarte to ask his daughter in marriage; but Odata's father would not consent, because, not having a son, his desire was to give his daughter in marriage to some gentleman of his own country. Some time after Omarte ordered a great feast to be prepared for Odata's nuptials, Odata having heard her father's intention, directly sent a letter to Zariadrus, explaining her father's wishes. The night every thing was prepared for the nuptials, at supper time Omarte said to Odata, my dear

daughter, this feast has been made for your nuptials, which are to be celebrated directly. This is the honorable company of gentlemen out of which you must chuse a husband, who will be the successor to my kingdom. Look at the face of every one, and take the golden cup in which you must put the wine, then give it to that person whom you like best.—Odata was astonished at such a proposal, and looked round the room for Zariadrus, but she fainted away when she saw her amiable lover was not in the room; therefore, Odata thinking that Zariadrus could not have received her letter in time, became silent for a few moments. Zariadrus after having received Odata's letter, when he was near the river Tanais in company with his army, suddenly left his companions, and went with only one of his servants to the town in which was Odata. As soon as Zariadrus entered a tavern, he left his servant there, and after having dressed himself in the Scythian fashion, went and entered the room at the time that Odata was slowly putting the wine in the cup, bathed with her tears.—Zariadrus with dexterity approached Odata, saying softly, Here, Odata, is your faithful Zariadrus.—Odata hearing the name of Zariadrus, looked at him, and recollecting his resemblance with a joyful countenance presented the cup to her lover.—Zariadrus after having received the cup from Odata, immediately went away with her without saying any thing to the company. Omarte looking for his daughter who was gone out of the room, not knowing with whom she had run away, made many enquiries but without success.—Who can now suppose from whom the vision and desire of those lovers had known their images without their bodies, and seen the beauty of each other in this wonderful manner, which produced those mar-

vellous effects. The people of Athens know how useful the beauty of Alcibiades was to himself. The Persians may inform us of the gracefulness of King Xerxes, who was declared to be the handsomest person amongst twelve millions of people. The Romans might tell us, how Consul Paffienus did so passionately love a mulberry-tree; and Hortensius Orator, Ricco Crassus, and Antonietta, wife of Drusus, with what passion they loved a benet-fish.—Beauty is so powerful in its effects, that not only men fall in love with it, but the irrational animals are sensible of its wonderful force, and feel almost the same effect as the human race; and we have read of Hermia, and other children, being loved by dolphins. The beautiful Leucadia was so much beloved by a peacock, that it died instantly after Leucadia's death. In Antiochia, a city of Syria, an elephant was so deeply in love with a young woman, that after her death he went mad. The noble young Crispina walking with her maid servants when she was in the country, a bear saw and instantly fell in love with her, and carried her to his grot, where he kept some time playing with her without in the least hurting her. Therefore the beauty of a wife is to be admired by her husband.—Riches are to be valued also as necessary against misfortunes. These riches make people appear prudent, good, and esteemed by every body; and which enable mankind to learn the arts and sciences, and from them dignity and honor are generated. Who would go to war without money? What kind of pleasure cannot a rich man have, who with his fortune possesses fine palaces, spacious gardens, diligent servants, keeps a good table, and every thing that he can wish for? I am astonished how our forefathers could have held in veneration so many different deities, whilst their money could

have brought them more happiness, than all their false gods. Riches are bad only for one reason, that is, it can never be fixed in one place; for we find it frequently melted, like the snow by the sun, and depart from us, without our perceiving it. Therefore the most important object for a man, is to find a woman of good behaviour, and other accomplishments seemingly of less value, which will be more ornamental. Exterior gracefulness must not be the principal object in seeking a wife. It is true that matrimony is a sort of alchymy, which makes us lose our time, property, and senses, and when a person thinks himself well married, he often finds his time lost, and has acquired trouble for all his life; but when a married couple are prudent, and wife, there very seldom arises disagreeable disputes between them, and they live interruptedly happy. If a woman, who at first seems to be of a good temper and disposition, afterwards turns bad, and troublesome to her husband, there must be some reason for it; for example, we may suppose a coach with a creaking wheel, and it takes fire, though it is of the same make as the others, notwithstanding the creaking proceed from nothing but the negligence of the coachman, who does not keep it properly greased; so a husband must endeavour to do his duty towards his wife, whatever she may be in want of, if he would not wish to give her any cause of complaint. Let a horse be ever so good, and well made, if he is not well governed by his master, he will soon grow unruly, troublesome, and ungovernable to every body; so there is no person so good, that might not become bad without a prudent companion.

Most women are naturally of a good disposition; but they frequently become vicious soon after they are married by the capricious disposition of bad, ignorant, and suspicious husbands. Therefore I

will add what the famous Tasso said, "That a prudent and wise husband makes his wife good." Leontia, a friend of the philosopher Epicurus, a woman of a bad character, was so well used by him, that she not only detested her abandoned life, but became so good, as to learn the science of philosophy. However, if a man induces his female friend to behave well, how much more will a good husband govern, and render happy that honourable title—a wife. I will venture to affirm, if a husband is wise and prudent, he will preserve the good behaviour of his wife, and will accustom her to good morals; but there are many men of such bad dispositions, who are unquainted with the manner of conversing amicably with their wives, and act just as the Knights of the *Quintana*, who look at every action of their wives, and contradict them in every thing they say, that the poor women cannot move, nor open their mouths. It is not uncommon to hear those persons praise and puff themselves, as soon as they have given their wives displeasure; in the same manner as the emperor Adrianus did, who used his wife Sabina so ill, and treated her with such contempt, that she killed herself, for not being able to endure her husband's cruel disposition. We have another instance in Mr. Bowes, who used infamy in gaining Lady Strathmore's affections and his cruelty afterwards. This gentleman conspired with Parson Bate, then Editor of the Morning Post, to impose upon Lady Strathmore; and, to execute their plan, a sham duel was fought, under pretence of vindicating Lady Strathmore from libels inserted in the Post by Parson Bate, in which duel nothing really suffered but a looking-glass, broke by the combatants; that Mr. Bowes pretended to have been wounded; and Lady Strathmore, impressed with gratitude for his supposed gallantry and sufferings in vindication of her character, had generously

given him her hand—had raised him from indigence and obscurity, to affluence and situation. Previous to this unfortunate marriage, however, she had providentially executed a deed securing her estates to herself: but soon after her marriage, when her spirit was broken with continual and unexampled ill-usage, when she had no free will of her own, her ungrateful, her cruel husband, extorted from her a deed of revocation, vesting all her estates in him. Soon after Mr. Bowes had the deed in his possession, the most unfortunate Lady Strathmore had been deprived of her liberty in every respect. The use of her carriage was denied her, unless with his previous permission: her own old servants were discharged, and the new ones engaged ordered not to attend the ringing of her bell: she durst not write a letter without his inspection, nor look into till he first perused it: she was treated with foul language, and often chastized with blows—had frequently received black eyes from his savage hands: she was drove from her own table, or often forced to sit at it in company with his prostitutes; till at last she was forced to fly from her house, and apply to the law of justice. These, and many other instances of cruelty were stated by the Recorder, as were also the whole process of the conviction of Mr. Bowes, for a conspiracy in carrying off Lady Strathmore, while a suit for a divorce, instituted by her, was depending in the Ecclesiastical Court. A husband would not be molested by his wife if he knew the merit of matrimony.

Hymen is the most strict compact of faithful love. The effect of marriage is the pleasure and satisfaction of having children. A husband ought to speak, and give advice to his wife amicably, and he should not act, as many men do, by swearing at, and beating their wives in almost the same manner as a horse who is beating by an unmerciful driver.

This is not the proper way to acquire the affection of a good wife. Those persons do not know what a generous animal is—for the more he is beat, the more ferocious and unruly he becomes. It seems to them that swearing at, and beating their wives, would make them humble and submissive—but they are wrong; because a man can never induce his wife to be humble and submissive if he does not act in a becoming manner, by using good and gentle words to her. Therefore a woman is a companion to her husband, and not a servant, as it is not proper to make any distinction between husband and wife—that distinction consists only in the vigour of the body of the men; the form and soul of women is the same as that of the men, and it is a work of our Maker. Man, in the Latin language, expresses both sexes. I cannot understand what utility and glory could induce a man to beat a woman, as beating a female brings great ignominy on a man. If lions, and other generous animals, when they are beating, grow disdainful and ferocious, why may not the fair-sex grow furious when they are ill-treated by their husbands. A man must be cautious of himself in beating his wife; because if he beats her, in that case he can expect from her nothing but hatred, enmity, variance, adultery, and many other evils. We very well know how many bad dispositions females possesses, and how sanguineous they are almost in every thing, and when abused, they are naturally inclined to bad; so they are also inclined more to good when they are well-treated by their husbands. Prudent and wise men know very well the consequences that might happen from beating their wives, and those husbands never use a cane to correct them. The good old Andrews Tiraquellus, a very learned man, left in his matrimonial Letters, that he never had read in any book, or heard from any person, that a wife and prudent

man ever beat his wife, though she were insolent and capricious. Socrates, having been asked by some of his friends, " Why he did not correct his wife with a stick greased with butter?"—Answered, " My wife is mad, and I as yet am not;—for what I can understand, (he replies) you should wish to see me at variance with her.—Is it to make you, and every one in the city laugh? If this is your intention, I can tell you that you will never have that happiness." If we were wishing to be good men, we must follow the wisdom of our ancient philosophers to acquire the affection of our females, as the learned Doctor of Nations said to the Christian Colossians—Men must love their wives if they will be loved by them. The famous Spartans severely punished those husbands who beat their wives. Cato Censorinus, a prudent Roman, though he had a bad wife, notwithstanding was never cruel to her; for he said in the house of the senators, " A husband who beats his wife should be severely punished." Those men who use their wives ill, only gain hatred and contempt from them. A man cannot have a worse evil than not to be beloved by his wife; therefore a husband must fear the anger of our Creator if his wife is separated from him, and we may suppose that vengeance will be made to follow him, as happened to Mithridate, who having abandoned Stratonica, his wife, punishment fell upon him; therefore Stratonica finding herself in the castle of Simphorius, sent away all the soldiers with an order to go and get provisions. When they were distant from the castle, she vindicated herself for delivering up the fortress into the hands of the Roman soldiers of Pompeius. So, from a faithful wife, she turned a vindictive woman, depriving her husband of his property. We have another instance in General Gunning, who abandoned his wife, that had she been a vindictive person, she

would undoubtedly have followed Stratonica's example. The case of General Gunning's separation from his wife we may see by the following letter:—

GENERAL GUNNING'S LETTER TO HIS DAUGHTER.

“ FROM an heart that still feels most sensibly the affections of a father for her who was dearly beloved proceeds this letter. That afflicted father desires an interview with his unfortunate daughter, in which she may depend on having no more to fear than the workings of an anxious, and perhaps, over-indulgent parent. The time, and the place of meeting is left entirely to her, who is even now dear to

(Copy) Signed J. GUNNING.

Send an answer sealed with red wax by the bearer. I have made the note in the form of a letter. I lodge at No. 13, Norton Street, Portland Place. I'll sup to-night in Soho Square.”

COPY OF MISS GUNNING'S ANSWER TO HER FATHER.

“ TURNED from your door defenceless, penniless, and robbed by you of what is, and ever will be, dearer to me than my life—my character—stigmatized for forgeries, which those who really did forge the letters, and you, sir, must know I am as innocent of as heaven is free from fraud. You, who I never in my life offended in thought, word, or deed, to cast me out upon the wide world as a guilty creature, when you know my heart would not have dishonoured you, myself, or my sex; and after you had thrown me off, to pursue me as you would the bitterest of your enemies—to raise up

false witnesses to crush that child whom you should have protected with your life. Innocent as, I again repeat, you know me to be, even had I been guilty, (which, God be praised, I am not) still you should have screened me, and your chastisements should have been softened by pity. You call me unfortunate—I am unfortunate—who was it made me so? This unfortunate never will appear in your presence till you announce, and that in the most public, and most unequivocal manner, to the whole world, how much she has been wronged by scandalous contrivances, and unheard of calumny.

(Signed) E. GUNNING."

The reason why General Gunning wrote and sent the above letter to his daughter may be seen by the following accusations :—

ACCUSATIONS ALLEGED AGAINST MISS GUNNING.

Miss GUNNING is accused of having written letters in the name of the D—— of M—— and of L—— B——, and also writing anonymous letters.

She is accused of having bribed her father's groom not to go to Blenheim with a letter from her father to the D—— of M——, and a narrative of her writing, which she had drawn out at the request of her father, for the purpose (as he said) of being sent to the D—— of M——; that she bribed the groom not to go to Blenheim, but to say he had been there, and to deliver to her (as coming from the D—— of M——) a letter that she had given him for that purpose; and she is accused of going to Mrs. Bowen's lodgings on Sunday, the 6th of February, about the forged letters produced by her.

MISS GUNNING'S ANSWER ON OATH.

“ I. E. Gunning, never have written, or caused to be written, any letter, or note in my whole life in a disguised hand, under a name, or as anonymous. I never was in Mrs Bowen's lodgings in my life. I never met her by appointment, or by chance, at any third place; the only place in which I have ever seen her has been at my father's house, or in my father's carriage, and never without my mama, or my aunt, being present. I never wrote her a note, or a letter, in my life. I never spoke to her confidentially on any subject whatever.”

(The oath being administered by William Hide Esq. one of his Majesty's Justices of the Peace, and witnessed by two gentlemen of probity, was signed by herself)

E. GUNNING.”

By Miss Gunning's declaration people may judge how ill she has been treated by her father, and Mrs. Gunning by her husband; and according to Mrs. Gunning's declaration in her letter addressed to his Grace the Duke of Argyll, said General Gunning ordered his wife to withdraw from his house, and the consequence of this vindictive command was announced to such extremity for upwards of two hours, that she verily believed would have put an end to her existence. By this we may judge, that General Gunning had no occasion to abandon his wife in such a manner, by giving credit to the false reports of malicious people.

General Gunning did what was most romantic; conquering every affection, forgetting every tie that nature had implanted in our breasts, by shut-

ting his door against his most virtuous, and amiable wife, and his beautiful and innocent child.

I made this digression to shew that a husband should not desert his family; because, if he does, one time or other, he will be chastised by his Maker, as I before observed. It is true that it some times may happen that we meet with a coleric and capricious woman; it is then the duty of the husband to suppress his anger and be patient, and with good moral advice, instruct her and endeavour to extricate her from such passions; because a man can never obtain any end or profit by rudeness. Politeness and civility will win and secure her affection to him. The husband may have disputes with his wife; but such disputes must be with affection, and not with threatenings or beatings; because, as I have already observed, matrimonial love may soon turn into mortal hatred. When women begin to hate, or dislike their husbands, it very often happens, that discord, ruin, and death follow; as happened to Galeotus, Prince of Forli, who after having married the daughter of John Bentivoglio, treated her with such indifference and contempt, that one day his wife feigned herself to be very ill, and took to her bed. When Galeotus came into her apartment, she ordered one of her confidants to kill him. The same fate attended many others. Therefore a woman when she is ill treated, becomes senseless, furious, and vindictive, which is the time to guard against deceivers and seducers; for they know how to flatter a woman, when she is at variance with her husband, who is lost as soon as his wife becomes an adulteress; then he loses also his property, and his life is in some degree of danger. Few men may be supposed to have a just sense of honour; they therefore, to satisfy their caprice, run the risk to ruin the reputation of two families, their lives are almost every moment exposed to evils created by

public scandal. These evils are so clear, that the most ignorant of men is not unacquainted with them. What crime can a woman commit to make her husband beat her? Supposing that a wife may displease her husband, are the women not like yourselves, dear husbands, are they not the same flesh and blood as yourselves? Why not punish yourselves when ye furiously swear and commit the most unlimited crimes? Why do ye not give them a stick, and tell them to beat your coats heartily with it? If a man lives with an infamous concubine, who gives him much and frequent displeasure, it is not unlikely he will praise her when doing mischief, and after her death celebrated her name with great honour, as Giges King of Lydia did, who not only suffered the dishonest conduct of Rosaura his mistress, but put himself and his army in her power; then he ordered his people after her death to build that elegant tomb, which afterwards was called the 'Friend's tomb.' Every injury done by a concubine to her friend, is tolerated by him; but the honest and chaste wife, for the least fault, is too often abused and beat by her husband. Perhaps these circumstances happen more frequently, because a wife cannot quit her husband, and a concubine may leave her friend at any time; but who doubts that a wife can likewise abandon her husband? The worst is, that if a wife runs away from her husband, she is scorned by every one, and a concubine, on the other hand, gets honour and praise by leaving her friend. These concubines in general do nothing but deceive fools, and squander away their property, and ruin not only their families, but frequently all with whom they are acquainted. We have an instance in Mrs. Sophia Baddeley, who was protected by Lord Melbourne, the son and heir of Sir Matthew Lamb, who made a great fortune by lending out his money. If Lord Melbourne had followed his father's ex-

ample, and not squandered his money with Mrs. Baddeley, he would have been a much richer man than he now is. He himself said, when he was in conversation with her at the masquerade at the Pantheon, " Madam, you had nearly ruined me, and I will have nothing more to do with you for the future."

The ancient laws of the good and wise men were not badly established by them. A woman could leave her husband as soon as he beat her, saying, "A cruel man does not deserve a prudent and patient wife." It must be a great crime to treat a wife like a slave; because a woman puts her life with confidence and liberality in her husband's power, and gives him all her fortune, with an intention, that he should defend her from all injuries, and she promises to serve and obey him, by producing him a fine posterity with a desire to immortalize his name. The husband cheerfully accepts his wife's promises; afterwards he treats her more impiously than that false friend Ptolemy, who killed his friend Pompeius, from whom he had received so many favours. This ungrateful action was done for nothing, but to please Cæsar. A husband very often commits all kinds of treasons against his wife, who is his best friend. Such a character may be fairly called a horrid monster. What difference is there between those who beat their wives, or parents? A wife is more nearly allied, and more dear to a husband, than a parent; as our Maker has ordered, that a man must leave his parents, as soon as he has married a woman. God has created the female not inferior to the male sex, and he gave woman to man, as a companion, and not as a servant, or a slave. Though a female is separated from man, yet she is formed out of one of his ribs; of course she must be equal to him. The husband's duty, therefore, is to treat his wife well, and he has no

right to insult or beat her. When the ancients wished to make any offering to Juno (who represents the matrimonial union) they took out the gall of the victim, in order that they might understand that any anger, or any kind of bitterness, should not exist between husband and wife. A good and faithful husband must correct his wife's faults with tenderness, and in the most pleasant language; speak to her, as his friend and companion. People very likely may say, I give great offence to the male sex, by not making any distinction between husband and wife, and I take away from the husband the power of commanding a wife according to the matrimonial laws. I will answer them, and confess that it is true; but most people do not know in what consists the authority of a man over his wife. Many think that it is in their power to manage their wives as they like; but if a husband wishes to command his wife as a master, then he might act at least as if he were a Prince, and his wife a vassal, or subject. Therefore, if a prince gives no trouble, or molestation to his subjects, but governs them by amicable laws, he will be praised and beloved by them, and his fortune by these means will increase; but if he ill treats his subjects, then he will be hated by them, and his fortune will of course be diminished. We shall suppose a husband may think himself a King, and his wife a Lieutenant General; therefore a King may appear more great when his Lieutenant General is honoured by the love of his subjects. A King never loses any thing by well treating his General; so a husband must be a gainer by well using his wife, who, after him, resumes the first place in his family. I do not doubt that if an insolent husband would consider all what I have said, he would reform, and leave off his rashness, and be more complaisant towards his wife, particularly, if he remembers their nuptials vow; when he accepted his wife as a companion, who appeared to

him so beautiful, when he promised her at the altar to be always united, and faithful in every thing, for which his wife became pledged at their union. A farmer, after having bought a farm, cultivates it, though the earth is gravelly, and marshy, notwithstanding he never abandons it; so a man after marriage should never neglect his wife, she being his nearest and most intimate friend. The Numidians were despised by every body, because they kept their wives in bondage like slaves; but the Lacedemonians were praised for having treated their wives like good companions, saying, "A wife gives issue to her husband."

Prudent men should govern their wives, and not confine by slavery, as the Oppian law of the ancient Romans inform us, a man should not wish to be called Master or Tyrant, but—Father. Perhaps it may be asked, How are we to make a good wife? I answer, to make a good wife, is in the power only of our Maker; but men may easily preserve the natural good disposition of their wives, by teaching the ignorant, and tolerating the vicious, because to have patience with a silent person cannot be counted a virtue, neither does the navigating a ship with a favourable wind require much art; but when a ship is in danger, then skill and prudence are necessary. Therefore the good nature of a husband could not be known, if his wife were humble and docile. However a prudent man, with a capricious and proud wife, will then shew his constancy and patience by using her with lenity and forbearance. Alcibiades asked Socrates one day, How he could tolerate such an outcry in Xantippe his wife. Socrates answered, " Do you not constantly hear the cocks and hens crowing?"— " Yes," Alcibiades said, " I hear them very often, but they give me eggs;"—" And my wife," Socrates said, " gives me children." A woman,

although she has not all the qualifications of a good wife, notwithstanding ought to be tolerated by her husband, provided that she does her duty to her family. If we tolerate the barking of our dogs, the crows of a cock, and the mewing of a cat, why can we not tolerate a little noise from our wives? If a wife makes faults by negligence, why should not a husband excuse female feebleness? Socrates having disputed with his wife, she was at the time so enraged with him, that she took a pot full of dirty water and threw it upon his head. Socrates, after having received his second baptism from his wife, expressed himself thus; "I knew very well that after it thundered, Xantippe would pour water." We have a rare instance here of the real goodness of a prudent and patient man! I know not any one that would have suffered such an insult without revenging it. On the other hand, female faults, done by simplicity and negligence, are not to induce a man to use his wife with brutality. The greater the faults of a woman, the more opportunity will there be for a husband to shew his prudence and patience. Although the adultery of Faustina was known by every one, notwithstanding Marcus Anthony, emperor, a prudent and wise philosopher, dissembled his wife's imprudence, to avoid disagreeably words with her, as he had more care for his dominions, and his universal knowledge of philosophy, than the dishonesty of his wife, who was always taken ill with the gout, as a punishment for her imprudent conduct; moreover, to shew that he did not care to know her intrigues, he gave places to all those who had any illicit commerce with her. Many people will say, it is highly degrading for husbands to live with their wives after having discovered their infidelity. I am of the same opinion also; every one should abhor the ancient customs of the Nasamones, and other bar-

barians, who left their newly-married women in the power of every one who would approach them: the wives who had most gallants, were those who were most praised by their husbands, because they get so many presents from strangers. Another scandalous custom we find in the country of the Latins in Poland. The husbands there allowed each of their wives to have a gallant, who were called the Help of Matrimony. Another custom was in the country of the Dabsolibians, who went with their wives into taverns to sup with strangers. The husbands after supper extinguished the candles, and every man took a woman by chance, dancing with her in the dark. Another vicious practice was between the people of Babylon, who, for a trifle, presented their wives to strangers, who went with them, and the woman, who refused those strangers, was abused and beaten by her husband. Those customs should be banished out of society, it being neither proper or prudent to have a dishonest woman for a wife. I have inserted those examples to shew, that a husband has no right to prostitute or beat his wife. Many prudent and wise husbands, who have had dishonest wives, did neither menace nor beat them. We have an example in Pompeius the Great, who had Martia for his wife, who was an adulteress. Julius Cæsar had Pompeia, who violated the conjugal faith with Clodius, a Roman senator. Marcus Tullius had Terentia, who did not preserve her chastity; and many others who had unchaste wives. Therefore those men, being prudent, did not grow distracted for the lasciviousness of their wives, neither did they appear uneasy on that account, because such men would not be mocked by their citizens, nor would they expose themselves to the tribunals to make their families unhappy, and cover their relations with infamy; but they silently parted from

their wives without revenging themselves upon them. On the contrary, an impudent man would beat a hundred wives, if he had them, on hearing only a single licentious word from them. We have an instance in Captain Isaac Prescot, who beat and abused his prudent and modest wife most cruelly, and before his natural daughter, Georgina Prescot, a child of about eleven years of age, pulled her petticoats over her face, and then rung his bell that the servant might come in and look at her, keeping his wife in that posture till the man had entered the room, who was astonished when he saw his mistress in that situation. Another day, about the middle of November, he made her get out of bed in her shift and stand shivering for two hours upon a marble hearth. We have another instance in the late Duke of D'Orleans, the notorious monster Egalité, several times ill treated and injured his wife so cruelly that her life at one time was despaired of by the physician and surgeon, and used many other cruelties towards her, that modesty forbids saying any thing further of this barbarous regicide.

Such persons are not to be called men, but ravenous beasts after their own blood.—Man is permitted to be divorced from his wife on account of infidelity, but not to do her any personal injury. The proper punishment for an unchaste woman, is to abandon her; because (as it very often happens) dishonest love turns into hatred and contempt, and she is sufficiently punished for her misconduct, as happened to Mrs. Sophia Baddely: This heroine who had lived in her day

with great splendour, fell at last a sacrifice to her own folly. Being separated from her husband, and after she had cohabited with many people of fashion, at last ended her days as poor as a rat, in company with John her servant, who had been valet to one of her admirers and protectors, Mr. Webster, the player, of Drury-Lane Theatre, London.—The good Paul, a hermit, as soon as he knew that his wife had an intrigue with a young man, said to her, smiling, “Madam, you may depend upon my word, that you will never live any longer with me.” Then, turning towards the young man, said, “Sir, this woman must be your’s for the future ;” after which he went away, leaving the two adulterers to meditate their folly. And the same fate happened also to Anne, Baroness Percy, daughter to the Right Hon. John Earl of Bute: this lady was divorced from her husband, for having an intrigue with William Bird, Esq. and Mrs. Sarah Payne with Daniel Scratton, Esq. of great Waltham, in the County of Essex, one of his Majesty’s justices of the peace, and an officer in the militia of the said county; Mrs. Elizabeth Martha Chichely Harris, with the Rev. John Craven, Rector of Wolverton, in the County of Southampton, and many others were reduced to the same fate.

Nature herself teaches us to abandon an adulterous wife, but not to injure her, nor kill her: as many learned men tell us, the liones is sometimes in love with the leopard, and by her merry jestings induces him sometimes to be connected with her; when it happens that the lioness becomes

pregnant by him, she then retires instantly to a deep forest, and far distant from her lion feeds her little ones secretly ; but if the lion finds these young leopards, he abandons the lioness as an adulteress, and he never lives any longer with her. Therefore, a man in this instance might learn a lesson from the lion, without using any cruelty to his wife.

A husband should endeavour to avoid as much as possible exposing his wife to a tribunal, because in exposing his partner, he discloses his unfortunate condition, declaring his wife an adulteress ; and by going to trial, he must produce witnesses and proof, which in such circumstances is very difficult, to confirm her guilt ; whilst several persons may be kept from the trial, perhaps by the manaces of the adulterers, or by desire of the relations, or many other circumstances ; and if the accuser should be able to prove the adultery, then he would get very little profit, and the unpleasant name of a _____. In this case, Lord D. thought most proper to be silent as to his wife's gaiety, than to expose her and himself to a tribunal.

A man must study to obtain a good and virtuous wife, and preserve her so. It is true, that many people will find it very difficult to preserve their wife's goodness, and live with them in peace ; but I dare say, that it will not be difficult to have such success. However, that husband, who will preserve his wife's goodness, and live happy with her, must have regard to three things ; first, to his God—second, to his wife---and thirdly, to himself. For a man, if he thinks of the Almighty, he will then most certainly conduct himself well ; and remember, that our Maker has ordered men to be good and pleasant towards those gifts of Heaven---Men must know

that their God has created the female sex of the same flesh and blood as themselves, and he has given, in his bounty, beauty and gracefulness to the females, on purpose to provide them pleasant companions to pass their days in happiness, and in the hope of having issue.—The husband should praise and thank God for it, having received from him a companion, and he should beseech his Maker to grant him peace and happiness to live with his wife. Men must consider that the female sex are of a more tender texture and feeble judgment than the males; for this reason a woman must be in want of a good and prudent husband's advice, and he being lawfully united to her, may enjoy her without injuries to himself, or others; yet he must reflect, that he may grow infirm, and meet with other misfortunes, by which he might be abandoned by all, except his wife, who will be always his best friend in his misfortunes, and he will enjoy the opportunity to converse familiarly with her of his troubles and pleasures; moreover he will also enjoy the terrestrial happiness of leaving the fruit of marriage to posterity. A man must think of all these things, in the same manner as if he were going into a far country, and before he leaves his family he should settle all his affairs and put them into good order. A husband must be esteemed by his family according to his right, and as head of it should be guarded against too much familiarity with his wife, as he will lower himself in the esteem of his family, should she wear the breeches, but must keep up his dignity, leaving her the right which is due to her, shewing that he considers her the best friend of his family; for if a wife is esteemed by her husband, then she will of course do her best to honor him, and both will be esteemed by every body: moreover, he should leave to his wife the employment

which is adapted to her sex, of governing the affairs of her family, that she may never be displeased with him.

We may compare husband and wife to a prince and his subjects, who will perhaps discharge any one of them from an important office for some trifling fault, and give it to one less worthy than the first, for having heard some false report, from some envious and ill-minded person, or for some other inconsistent thing, by which princes are sometimes ruined. A husband should settle his wife's fortune in such a manner as to avoid all kind of disputes.—There was a custom among the ancient Romans, on the wife going to the husband's house, to say to him, "My dear, here I am, your companion, and I shall be mistress of your property, as you shall be of mine."—According to the laws of Romulus, first king and founder of Rome, in that city was an inscription, which contained the following words: "A woman lawfully married to her husband is his companion, and both should be called masters of their family without any exception." Aristotle said; "If husband and wife govern their affairs mutually, such government is called aristocracy, that is to say the government of the best citizens; but if a husband governs only himself, this government is called *oligarchia*, that is to say where there are very few people, who undertake to govern." Notwithstanding I do not mean, by my reasoning, that a husband should give all the employments of the family to his wife, but only the direction of the domestic concerns of it; because if she were to perform all, then would she be a slave and not a wife, as it would not be right for a king to give the commission of a captain to a gentleman, and then order him to do the duty of a common soldier.—The king of Persia

looked on all his subjects as slaves, except his wife, whilst he ordered her to do things only adapted to her dignity.—Plutarch said, the Roman females were servants to their husbands in every thing, except cooking and grinding, for they reputed those employments too base for a wife.

A man should not be too inquisitive about his family affairs, or if he is, he will be abhorred by every one. People may wonder how a man can attend to the government of a republic, if he wants to know how much time is required to make a shirt, how many eggs had been laid by the hens, and how many stitches had been put into a stocking by the maid servant ; such a husband may be called effeminate, as his wife will be constantly molested by his intermeddling, and she will think, that instead of being married to a man, she has, to her sorrow, got a disagreeable companion.—If a husband conducts himself like a man, his wife of course will follow his example as a woman. In this manner the affairs of the family will be conducted by husband and wife in the best order, as we may compare them to the celestial planets, which never vary their compass, notwithstanding one moves quicker than another. The inferior planets are transported by the superiors, and with such order harmony is established, in this plan the world itself is upheld ; so if such harmony is between husband and wife, they find themselves both happy.

A man, who marries a young person, ought to consider that she has been kept close by her parents, chiefly in their house, that she cannot be supposed to be vicious, not having had an opportunity to converse with many people ; and if she becomes ill-disposed after her marriage, it is generally the fault of her husband, who is not prudent enough to direct her ; therefore we will

know how much influence company has to impress vice or virtue into a weak mind. Though a young person has the seeds of some vice by nature, yet if her mind had not been well formed and impressed before her marriage, those seeds will be so weak that they may be eradicated by seeing others act well and prudently.—We frequently see children, who are inclined to cruelty, taking a great deal of pleasure, as soon as they can catch flies to kill them, but if children are corrected by their parents, they instantly reflect upon the evil they have done, and leave off their cruelty. This shews us, that if children were not well instructed by their parents, they soon become more cruel than wild beasts.

Our nature is so tender, and inclined to imitation, that what we see in others, and more in those who are older and more esteemed by us, let it be vice or virtue, makes an impression on our minds.—The friends of Plato withdrew their backs in the same manner as he did, and they imitated him not only with their bodies, but in their minds also, by learning his doctrine. The pupils of Aristotle not only learned from him the wonderful secrets of terrestrial things, but also stammered as he did, imitating their master. The courtiers and captains of Alexander the Great, not only learned from him the art of war, but also imitated him by carrying their necks crooked. However, I say again, if some vice is to be found in a wife, the husband must endeavour to extricate her from it, by correcting her faults by the example of his good behaviour. If a man is head of a family, he must likewise conduct himself so well, that she might be able to learn from him to live prudently. It is a great folly for a person to expect faithfulness and chastity from another, when he is at the same time un-

faithful and unchaste himself. Richard lord Grosvenor accused his wife, Henrietta, lady Grosvenor, for adultery, when he at the same time had an intrigue with a lady of loose manners, called Charlotte Gwinne, at the house in *Kissing's Place*, near Pall-Mall, London; and he being not only satisfied with his connection with the said Charlotte Gwinne, in conversation with — John, Esq. and other friends, owned and acknowledged his criminal intercourse with the above Charlotte Gwynne.—However, those who accuse others, should themselves be innocent. Homer, though he had induced the ancient princes to sleep with women, notwithstanding he never told that Menelaus had been connected with one, because he being the first to propose war, it was not necessary, that he should do the same crime, for which he accused Helen his wife; neither could he have any claim upon her, as he himself co-habited with another woman.

Married men often frequent unchaste women, as if they could not entertain themselves at home in their own houses; and generally visit horrid and ugly concubines, leaving their virtuous and beautiful wives at home, ordering them to be chaste and wife. The Rev. James Altham, vicar of St. Olave Jewry, and rector of St. Martin, Ironmonger-lane, speaking of his amours in public company, said, he was of a very warm constitution, and had been concerned with fifty women in the parish of Harlow, in Essex; and confessed it to his wife, Susanna Altham, formerly Parkhurst. The proceedings of this gentleman, indeed, had been a good example for his wife, if she had not been a good woman, who always followed the paths of virtue. We have another instance in Sir Matthew White Ridley, who had a large family of children by his amiable wife.

When this gentleman was mayor of Newcastle, he gave Mr. William Bromel, a surgeon of Newcastle, a place under him, and put him near his person. All this was done to take the advantage of that situation, to rob the unfortunate William Bromel of his peace of mind, and of that which was most dear and valuable to him, after he had been married to his lady eight or ten years, and had a daughter by her. Sir Matthew White Ridley was not only a married gentleman, but was chief magistrate of Newcastle at the time this injury was committed. He was also its representative in parliament, when he disgraced all these situations by descending to commit a crime, which became a subject of indignation. John Hart, Esq. alderman of London, one evening having found at his house Mrs. Hart's sister, with her husband; as soon as they were gone flew into a violent passion, and besides abusing Mrs. Hart very much, proceeded to lay violent hands on her, and attempted to strangle her; and beat her body with his cane, until she fell on her knees, and besought him to cease his cruelties. He then obliged her to continue kneeling, and in that posture compelled her to swear, she would never admit her father, mother, or any other of her relations into his house, and that she would not at any time visit either of them; and by means of such ill treatment, the body and limbs of Mrs. Hart were much bruised. This hero at the same time kept Anne Hickman, with whom he was more affectionated than with his virtuous and prudent wife. Plautianus, in the time of Severus, a man of great wealth, never suffered his wife to be seen by any body, though he frequented bad houses, and kept the company of unchaste women. We know how imperious these gentlemen were, to pretend that their wives

should be chaste, while they themselves were totally lascivious. If a person goes amongst robbers, he will undoubtedly learn the art of stealing; so a woman living with a vicious husband, will of course learn his licentious customs, like lady Grosvenor, who was generally esteemed by and amongst her neighbours, friends, acquaintance, and others. The said lady Grosvenor was a person of a sober, chaste, and virtuous life and conversation; and one who would not have broken her marriage vow, if her husband had behaved to her with true love and affection, and had not held criminal intercourse with divers strange women.—In former times, in many parts of the universe, it was a general opinion, that it was the fault of a husband, if his wife were caught in adultery; so the husbands were punished for the adultery of their wives. In the city of Mantua, in Lombardy, it was a custom, when a woman was found unchaste, for the people to call her husband a c——; and for his punishment, he was obliged to ride on an ass's back, with his face towards the back of the animal, holding his tail with his hands. In this manner his wife conducted him on the ass, with a rope in her hand, into all the streets of the city by the sound of a trumpet and drum; and the husband was obliged to cry out as follows: "Whoever acts as I have, shall receive the same punishment." Cato Censorinus said, a man should be punished for such a crime, and his wife absolved, who ought to be excused for her inconstancy and feebleness; but our present laws are much better established against such crimes, by punishing both husband and wife, as adultery is a crime so very pernicious to human society. The people of Lepers, in Arcadia, conducted the adulterers through every part of the city, and they

obliged the adulterous women to stand up in a shift in some public place for the space of eleven days. The people of Candia put a garland of wool on the adulterer's head, as a mark of contempt; and they obliged the adulterer beside to pay some money, as a fine for the crime; after this, he could be no longer a member of the republic. King Seleucus decreed that the adulterers of Locresi should be marked upon the forehead with a hot iron. In short, adultery is a crime that should be punished with severity, because it generally deprives a man of honesty and honour. According to the Poet's writings, Mars was always victorious, until he was found in adultery with Venus; and being found out, was tied up in an iron net by Venus's cripple husband; afterwards the poor adulterer was mocked by all the gods.—No crime can more exasperate a chaste wife, than the infidelity of her husband. If a man is affected with grief for his wife's dishonesty, why should he not consider, that his wife may not be affected in the same manner, who has passions as well as himself? A chaste wife will suffer almost every vice of her husband except infidelity. When a woman becomes acquainted with the dishonest life of her partner, she then becomes enraged, and does her best to vindicate herself; and frequently furiously commits all sorts of crimes. When women are offended at their husbands or relations, they then have no more regard for men; and in the most resolute way, think only to vindicate themselves, by ruining and cutting their offenders to pieces; all this they do without thinking that they ruin themselves at the same time; as happened to a niece of Major Hook.—Major Hook was a married man, and had three children by his wife. This gentleman being one

night in some degree of anger with his niece, stood over her and said, " You bad, you bad, you worst of _____" To which she replied, " I confess I am bad, but I am bad only to you ; you, who ought to have been my protector, guardian and friend, have been the utter ruin and destruction of myself and family as long as I live. Oh ! my husband ! my dear husband!" No feeling mind, whether male or female, can scarcely refrain from pitying Mrs. Harriot Campbell, at this awful period of her amour ; and though it is perhaps impossible that she should ever more regain a tranquil state of mind, she may yet receive some consolation in the almost certain hope, that the example of her fatal indiscretions will operate most powerfully on the minds of all single females. While her story lives, and an uncle dares make the smallest criminal advance to his niece, we trust that she would spurn him with marked and inflexible indignation ; that she would not from delicacy spare the viper, but instantly hold him up to the execration of every one within the circle of his acquaintance, for having conceived the abominable purpose of subverting his own niece.

A woman has no more religion when she becomes jealous, according to the Poets, who said, the women of Thessalia were so furiously jealous of *Siciliana Laida*, (who was the handsomest woman in that country) that they dragged along the ground and killed this poor unfortunate person in the temple of Venus ; for which crime the angry goddess never desisted ravaging that city with the plague, until those citizens built a temple, which was called the temple of the impious Venus, in remembrance of the cruelty of these females.

Nothing can restrain the fury of womens' jealousy. The famous Helen, wife of Menelaus, gives us a dreadful example of it.—Helen having lost her husband, and being pursued by Nicostratus and Megapentes, sons of Orestes, went discomfited to Rody, on purpose to see her dear friend Polixena, wife of Tiepolemus, who dissolved the friendship of her friend, not for vindicating her husband's losses at Troy, but for having been jealous of Helen's beauty ; in consequence of which, at the time she was bathing, Polixena ordered her maid servants to take and hang this poor unfortunate friend upon a tree, for which a very handsome temple was erected, and dedicated to Venus Arbuscula. Then the barbarian princess induced all the Grecians to go to war ; and for the space of ten years, the Hectors and Achilles gave proof of their valour by fighting for her, and that woman, who was so much offended, was at last kindly accepted by him. The jealous Prisca did not care for her country, because she left her husband Cadmus, who had cohabited with Armonia, his second wife ; for this ingratitude, Prisca induced many people to go to war against her husband and her country, Several jealous women have killed their husbands, who they loved very much : we have an example in Theba, wife of Alexander Tereus ; Arsinoe, wife of Demetrius, son of Antigonus ; Cleopatra, wife of Nicator ; Lucilla, consort of the emperor Anthony, who had an intrigue with Fabia ; and many others, all of whom were so transported by jealousy, that they had no regard for men, nor for laws. Leucadia, wife of the second king Antiochus, who poisoned her husband, and Berenice, second wife of Antiochus, for jealousy, though at that time it was permitted by law, for a man to have two wives.

Jealous women do not think much of their own honour, neither do they love any longer that chasteit, which at first they wished in others. Clytemnestra, wife of Agamemnon, gave orders not only to kill her husband, because he courted Briseis; and after his death, she put herself totally into the power of Egistus, the murderer of Agamemnon. It appears that all sorts of cruelties are permitted to jealous women. We have an instance in Dirce, wife of Lycus, king of Thebes, being jealous of Antiopa, she ordered her rival to be carried upon the neck of a furious bull.—When a wife is seized with jealousy, she does not value her property nor her life:—Apuleius informs us, that a country woman for jealousy one day set fire to her husband's property, and then threw herself into a well. The females of the island of Lemnos in one night killed all the men, who had conducted the female prisoners into their country during the war. I have made this digression of angered women affected by jealousy, on purpose to shew, that a man ought not by his bad conduct to put himself in any danger, if he does not wish to suffer any irreparable damage from his wife. I do not mean to affirm that all women are of the same temper and disposition, for there are many, who allow their husbands to cohabit with other females, as we may see by the following example.—Peter of Colofonia being married to Bachide Lamia, at the same time courted Plangona Milesia; who to distract the peace between Peter and his wife, refused to accept him as a lover, saying, if Peter would not make her a present of Bachide's best jewels, she would never consent to his wishes. Peter being deeply in love with Plangona, asked Bachide fervently to grant him a favour, which was to give one of

her best jewels to him, because he wanted to make a present of it to Plangona, with whom he was in love.—Bachide, without any hesitation, gave him the jewel. When Plangona had discovered the noble heart of Bachide, in having granted such a favor to her husband, she returned the jewel to Peter, and consented to his wishes without asking any favour of him; after that she became very intimate with Bachide, and at length Plangona and Bachide granted their favors to Peter.—Mrs. Robinson was not displeased with the conduct of her husband, in visiting strange women; and though she did not live with him, they continued on friendly terms, and always spoke to each other, when they met; she condemned him only for extravagance, saying, that he drew her purse-strings too often, but as he was her husband, she could not refuse him. The prince, she said, had made a point of it with her, that she never should see him, and as he loved her to the greatest degree, she could not refuse a compliance with his wishes. However, Mrs. Robinson being a person of a noble heart, never refused the duty of a wife to him, when they met. But let us leave unchaste women, and speak of the modest. I say there have been several modest females, who were not angry with their unfaithful husbands, and they willingly supported the adulterers, and though they were injured by them, they even helped them, preferring more the public interest, than their own private injuries, like the wives of the ancient Patriarchs, who presented their maid servants to their husbands, with a view of having issue by those good fathers. Stratonica, wife of Peioarus, gave Electra a virgin to her husband, that he might have children by this beautiful young woman, and it really

happened so, as he had many children by her, and Stratonica loved them as well as if they had been her own—Emilia never took any notice of the amours of her husband Scipio Africanus, who courted one of his own maid-servants. This widow, after her husband's death, set her maid-servant at liberty, giving her a decent fortune with a husband; but this sort of liberty is more detrimental than beneficial to the human race; so a husband should not take any advantage of his wife's goodness, neither give her occasion to learn bad principles, but should be faithful to her, and do his duty by loving and honouring her, if he would wish to be honoured and loved by her.

A man ought not to abandon his wife for any interest whatsoever; but should follow the example of Ulysses, who chose rather to return to his wife, than to live immortal with the nymphs. If a husband acts in the manner Ulysses did, he will then obtain the love of his consort. The sure method of gaining the affection of others, is to love them with sincerity ourselves. Indeed nature does not permit a person to be long loved by others, if we do not in return love them also; and the recompence of love, is nothing but love itself, which is the merchandise and reward of it. Love may be compared to a light, which gives light to both sexes at the same time; and for this reason the painters painted Apollo, and Cupid, one gives light to the body, and the other to the mind; and thus with bows and arrows, these two deities with their instruments wound different parts at the same time, and shoot their darts to any distance. However, if a man wishes to have a chaste, and good wife, it will be necessary he should be chaste and good also; if he sincerely loves his wife, it will induce him to be prudent in all his domestic affairs; and though his wife should be wandering and gay, he ought neither

to shew himself a jealous nor suspicious guardian of her virtue, as happened to William Gooch, Esq. who ordered his wife to go out of England.—The fact is this—Mrs. Gooch having a music-master called Rauzzini, who attended her about six weeks. Being one night at the rooms, he gave her a paper, which she conceived to be a bill of the evening's entertainment, and shewed it as such to a lady (the Honourable Mrs. Blake) with whom she was walking. They perceived it to be in writing and in French. The purport of it was exactly as follows: “Mr. Rauzzini could not attend Mrs. Gooch to-morrow morning, as he is obliged to go a few miles out of town; but he will return in the evening, and go to the rooms purposely for the pleasure of seeing here there.”—This was nothing more than the usual French style.—As soon as Mr. Gooch had got possession of the paper, he sent an open card to Mrs Gooch, and made it public all over Bath, containing the following words: “An unfortunate affair having happened in Sir Thomas Gooch's family, the concert to be held there on Saturday next is unavoidably postponed.” In respect to this affair every body in Bath were deprived of that diversion, in the same manner as when King George the Second died, when all public places were shut up. Mrs. Gooch, in her appeal to the public, expressed as follows: “The charge made upon me is infamous; as it has for ever ruined two innocent persons, plunged into eternal sorrow a hitherto happy family: and which, as there could be no reasonable grounds, could end only in destruction to the one party, and in sorrow and regret to the other.”

Fear of jealousy is the worst of all evils to matrimonial happiness. If a woman is inclined to

be bad, the walls of a prison will not alter or mend her disposition. Danae, daughter of Acrius, king of the Argives, was confined in a great tower, in a chamber under ground, which was lined with metals; and although she was there confined and surrounded by locks and stones, she notwithstanding became mother of a child.—The shepherd Argus could not with his hundred eyes defend himself against Jupiter, who stole from him and ravished Io, she being then under the care of Argus.—The Empress Messalina deceived not only those who were set to watch her person, but her husband Claudius also, and she even used her husband's authority in satisfying her wishes. Messalina entered into conversation one day with a comedian, who was called Menestero, she declared her passion to him, but he declined to satisfy her wishes. Messalina seeing Menestero could not be conquered by her proposals, went and complained to her husband, saying, that she could not be obeyed by Menestero, regarding some important business, as he was the only person who could assist her. The unfortunate consort ordered Menestero to obey Messalina in every thing that she could wish without hesitation.—Menestero, thinking that Claudius was acquainted with the business, consented to Messalina's request. This example will shew us, that, when a woman is inclined to be bad, nothing will prevent her from attaining her wishes. So, on the contrary, if a woman is chaste, she will never want a guard for her virtue; and though surrounded by all kinds of dangers, Heaven will preserve her chastity. Ulysses at one time was distant from his country, and Penelope his wife faithfully preserved her matrimonial chastity to him, notwithstanding she was pursued by several seducers.—A prudent and moderate husband will act according to the times and

customs of the country, and disposition of his wife; if he has any suspicion of her misconduct, he should in the most amicable manner advise her, and use his best endeavours to extricate her by degrees from those vices which she is so prone to. Captain Sestorius had a method to correct and instruct his soldiers without reproaching them. He therefore ordered one of them, who was stout and robust, to pull off the hairs of a fat horse's tail, and desired the other soldier, who was feeble and lean, to do the same to a lean horse, promising to reward him who should first pull off the horse's hair. The robust man trusting too much to his strength, began with great haste to pull off the hair, and taking as much in his hand as he could hold, made little progress. The other feeble soldier with coolness pulled off hair by hair, and in a short time finished his business without discomposing himself, and with little trouble gained the reward. This may instruct us, that patience and dexterity succeed better than fury in executing enterprises with success. A man ought not to affront his wife, neither use licentious language to her; nor should he require her to uncover any part of her body in the presence of others.—The emperor Caius, called Caligula, often shewed Cesonia his wife naked to several of his friends, although she was neither handsome nor young. Very likely people may imagine that a husband is permitted to jest with his wife; but I will maintain that scandalous and improper jests are unfit for matrimonial happiness, as happened to Mr. Duberly, an army contractor, who married Miss Howard, a young lady of some fortune. The marriage was solely of inclination and affection.—It was at first opposed by the mother of the young lady; but seeing that the happiness of her daughter was materially concerned, her consent was at last obtained. Mr

Duberly after having lived with his wife some years, then began to jest improperly with her, as we may observe by the following declaration of a strange servant, and one of his own. Elizabeth Hurst, being in company with gentlemen and ladies, declared that Mr. and Mrs. Duberly, General Gunning, and Mrs. Gardner, were in the drawing room one night from seven till ten o'clock without candles, and after the gentlemen and ladies had left the room, Elizabeth Hurst entered it, and found the green cloth on the floor was drawn up in heaps and covered with powder. The sofa was removed out of its place—on moving it, she picked up one of Mrs. Gardner's ear-rings; she also said, Mr. and Mrs. Duberly, General Gunning, and Mrs. Gardner frequently amused themselves at blindman's-buff, and played very improperly in the garden; and she observed several times, that Mrs. Duberly often sat on General Gunning's knee, and Mrs. Gardner on the knee of Mr. Duberly.—George Murray, one of General Gunning's servants, said, in the presence of several gentlemen, that he one afternoon carried the tea into the parlour at Mr. Duberly's; and he observed that Mrs. Duberly was sitting on General Gunning's knee, and Mr. Duberly was sitting on the table, and Mrs. Gardner on a chair with Mr. Duberly's legs across her lap. In consequence of this, their matrimonial happiness at last ended in tears and disdain. There have been husbands who have in a jesting manner given dishonest names to their wives, and have even shewed their persons naked to others with much disadvantage to themselves.—This crime appears unpardonable to a chaste woman, and it is such an offence, that many inconveniences may arise from it; when a woman happens to be so treated by her husband, then she will naturally wish for vengeance against

him for such ill treatment. We have an instance in Candaules's wife, who seeing his wife asleep, uncovered and shewed her body totally naked to Giges his servant. The offended wife was so vexed and enraged with her husband for this licentious action, that she ordered a person to kill him; afterward she married Giges, saying, that it was such an offence against nature for the sex's virtue to be exposed naked to any body.—Another case happened to an English gentleman called Sir Richard Worsley, who likewise shewed his naked wife to his friend captain Bisset, whilst she was bathing; and her husband permitted his friend to get upon his shoulders, that he might see the naked lady more commodiously. Sir Richard Worsley's wife having been offended at her husband for such illiberal treatment, induced her to have him called before a magistrate, and branded with the name of a C_____. Chaste and prudent women are highly offended at being seen naked by any one. Many females so abhorred this disgraceful treatment to their sex, that they desired their friends to cover their bodies when they were about to expire.—Micca, daughter of the king Aristodemus, besought Megiston to cover her body as soon as she died. Olympia, mother of Alexander, went and courageously met the soldiers, who were sent by the impious Cassandrus on purpose to kill this unfortunate lady, who supported her fate with intrepidity, and she covered her own body with her gown and her hair, a little while before she died. Polixena, daughter of king Priamus, having been sacrificed at the tomb of Achilles, also covered her body before receiving the fatal stroke.—A Roman virgin named Cornelia covered her body likewise with her own vesture before she was buried alive. Exposures of our naked bodies are such a disgrace to human nature and to the feelings

of men as well as women, that the most depraved of the human race must abhor such acts.—It is very well known, how much our fore-fathers were ashamed to be seen naked.—Ulysses at the time he landed, being naked, instantly covered his body with the leaves of a tree. Modesty is every where accepted by magnanimous hearts. The virgins of Milesia were so much infected by a kind of phrenzy, for fear of having their bodies exposed naked, that they took the desperate resolution of killing themselves, and there were many of them found hanged, for fear they should be carried naked into public places. Therefore, if chaste women are so careful of their modesty after their death, there is no doubt but that they are much ashamed to have their bodies nakedly exposed to view when living.

A husband should be respectful and modest towards his wife, and he should approach her with polite manners and sincere affection; nor should lascivious actions be exposed to the public. Homer said, Juno did not chuse to be caressed by her husband on the mountain Ida; but in a remote place, where she could not be observed. Marcus Manilius was expelled from the senate for having given a kiss to his wife in the presence of his daughter. I do not say it is proper in a husband to leave his wife always alone, neither will it be proper to be constantly near her, as it would appear unmanly in a man to be always in his wife's company, and to be entirely absent from her would make it a heinous crime. However it would be necessary that both should mutually assist each other in their domestic affairs. For should it happen that the husband grows infirm, or is absent from his family, then his wife should govern their affairs and undertake the business upon herself.

Husbands should never reject the advice of chaste and prudent women. Many men have asked advice of their wives in matters of great consequence, and have been successful.—Ninus, king of Affyria, always consulted the valorous Semiramis his wife in all his important affairs.—Numa Pompilius, second king of the Romans, always asked the advice of the nymph Egeria concerning the affairs of the republic.—Lucomenes, son to Demeratus of Corinth, set off from Tarquinia and went to Rome, and ascended to the throne by the name of Tarquinius, and this he did by the good advice of his wife Tanaquilla.—The king of Cyrus was never displeased for having followed the advice of Aspasia his wife, and Justinianus never signed any paper without the consent of his wife Theodora. By the good advice of women to their husbands, many countries and families have been released and freed from evils. The famous Dido, daughter of the king of Tyrus, and sister of Pygmalion, after her father's death, married Sicheus, minister of Hercules. Pygmalion being informed of the immense riches of his brother-in-law, ordered some of his confidants secretly to kill Sicheus, with an intention to gain all his fortune.—Dido afflicted by her husband's misfortune, and abhorring her brother for his cruelty and avarice, sent a message to Pygmalion, (feigning ignorance of his barbarity) desiring him to order a ship to fetch her, as she was willing to go and live with him, making him believe, she could not stay in her own country without his company.—Pygmalion without hesitation sent a ship for her, hoping to possess all her fortune. Dido secretly ordered some of her people to carry several bags full of sand on board the ship, and all her treasures; then she set off with her brother's confidants. As soon as she was out at sea, she ordered her servants to throw her treasures into the sea, after that she said cry-

ing, “ My dear Sicheus take that treasure, which has been the cause of your death;” then she turned to the people, and addressing herself to them, said, “ I know very well I must die, but I am ready to meet death, and have desired it long ago, but I know you will suffer a cruel punishment, when your king shall be acquainted that you have thrown into the sea that treasure, on account of which he caused my dear and amiable husband to be killed.”—The people terrified by Dido’s discourse, besought her to go with them into some remote place. Dido consented instantly to this proposal, and they all went directly to the island of Cyprus. This is a singular and noble action of a female very much to be admired; for whilst she deceived her avaricious brother, she revenged herself for the death of her husband: by this means she had the merit of extricating Pygmalion’s subjects from punishment. Dido being out of her brother’s power, built that famous city called Carthage. Titus Vinius, at the time of the horrid conspiracy at Rome, was condemned to death by Augustus. Tanusia, wife of Vinius, being acquainted with the sentence, put him into a mummy, and sent it to Philomenes, afterwards protesting before the judges, that her husband was dead. It happened that Augustus going one day to the theatre to see a play; Tanusia, with the help of Octavia, sister of Augustus, sent a false message to Lepidus and Anthony, not to go to the theatre to perform. On account of their absence, Augustus could not see the play represented.—The piteous deceit was then discovered; after this Tanusia took her husband out of the mummy, and implored Augustus to pardon Titus Vinius’s crime. Augustus instantly ordered Tanusia’s husband to be set at liberty. This bold action was performed by an intrepid woman, who knew very well, that

a decree had passed the senate, that whosoever would conceal a culprit should suffer death; although she was acquainted with this decree, her courage and affection towards her husband made her disregard it.

The famous city of Aquileia being besieged by the tremendous Attilla, King of the Scythians, for having slackened the strings of the soldiers bows, the city would have been taken by the enemy, if there had not been women, who proposed to cut off their hair to serve as strings to their bows.—The same circumstance also happened at the time their city was surrounded by the impious Emperor Massiminus, and in defence of their *capitol* against the French, afterwards in remembrance of those women, a temple was erected and dedicated to bald Venus. Women sometimes may turn the minds of their unjust husbands, with much advantage to a Republic; and to the universe, if their opinions were adopted by men.—Augustus Cæsar the Great found more benefit from the advice of Livia his consort, than from all his council and forces, when surrounded by the conspirators of the Republic lessened their number more by sentencing them to death, than if he had intirely left them to their own will.—Livia seeing Augustus every day pronouncing sentence of death against so many people, and being surprised to observe him so full of grief, and sighs, spoke to him thus—“ I do not wonder Augustus that you should live so much danger, for a prince that cannot govern his subjects, and make his people happy, will soon lose their esteem. Let a prince be as good and just as possible in governing them, human fate does not always permit him to please all his subjects, for we find the greatest part of mortals aspiring to riches, and if they cannot attain their desires, they are always dissatisfied with their princes for not pro-

viding them with places in the state in preference to others, accusing their princes of pretended faults, by which means they contrive to raise conspiracies not only against their princes, but their country also. This vice is common among all their subjects, and much more so against those who are rich and powerful. This vice is so deeply impressed in their hearts by nature, that it cannot be expelled by advice, by laws, nor by force. However, considering that in all parts of the universe there are many bad people, it would be better for you to punish not only those, who may offend you; but to redouble your guards for your own safety, and that of your state."—Augustus answered his wife as follows, "I know very well, my dear Livia, that envy always meditates treachery and fraud to all great men, but much more to an empire. This is an incurable malady in princes, for they are frequently more doubtful of their adherents than of their enemies. More princes have been killed by their friends, than by strangers, and it is almost impossible to avoid it; because those courtiers are near to their prince by day as well as by night, and see him dressed and undressed, and present him victuals and drink. A prince against his declared enemy, may have succour from some of his friends, but against his friends, he can have no help, neither can he chuse from among them, good friends to depend upon; and the worst evil is, that a prince must punish those traitors. This is an act, which a prince does against his inclination."—Livia replied, "I hope you will not think me too bold, if I propose to give you better advice than any of your best friends, though they do not want talents or wisdom, notwithstanding they dare not give you any advice on account of their being your subjects."—Augustus was surprised at Livia's discourse, then

said he to her. "Tell me your opinion," Livia replied, "I will speak to you freely, as I am concerned in your affairs, and a companion in all your enterprises. I shall be Empress as long as you live, but after your death, I must die too. Many persons are inclined to be bad, and it is difficult for them to satisfy their wishes. Some of them are naturally inclined to bad by the false opinion that they have of their goodness, and others of their birth, and others of their valour, and forces, to which boldness is always united, but nobleness of birth can never turn into bashfulness, and valour into cowardice, nor can prudence be transferred into folly. If you desire vindication by punishing all those who do wrong, it would be found the only way to raise displeasure and infamy; as it would be a very unjust thing to deprive the people of their property, and destroy innocent minds. However, exert your best endeavours to conquer your subjects by forgiving them. Clemency is much better than cruelty, because those who receive pardon from a prince, not only endeavour to remember him, for his mercy, but honor him, and will never afterwards give him offence. Unappeasable princes are disliked not only by culprits, but by most of their subjects; who, to avoid damages, will seek for treachery with an intention to escape the prince's anger. Doctors cure many disorders with sweet and lenitive medicines, and very seldom use instruments, not to render the evil greater than it was at first. Infirmities of the mind are not much different from those of the body, for though they are without body, they are like the nature of the bodies. These evils are restrained by fear, and inflamed by anger, diminished by grief, and swelled by boldness, and cured almost in the same manner as those of the body. Therefore mutiny is restored by sweet words. On the contrary,

quiet minds are raised by illiberal words. Pardon may pacify most ferocious men; but punishment exasperates pacific persons. All violent actions may irritate people's minds. Mortals are induced rather by persuasions than by force, to undertake great enterprises. It is a thing so natural, that ferocious beasts become domestic and pleasant by caresses; on the contrary, tame and feeble animals as soon as they are terrified and hurt, become wild and ferocious. However it appears that all culprits should not be equally pardoned; but those who are arrogant, mischievous and malicious; I would advise you to operate upon them in the same manner as a surgeon operates upon those parts of the body, which do not require medicine, but others, who by their youth not having experience of the world, or by ignorance willingly or not, incur some faults, I would advise you to correct them by menaces, instead of pronouncing sentence of death upon them. You might punish them, by banishing some, and discharging others from their places; you could fine others for their faults, or confine them in some distant place from the city. Many have been cured of their vices, when they observed their designs and hopes had been rendered useless. Others have turned good by finding them placed in some office less honourable than they were at first; for generous and powerful men fear such treatment more than death itself. In this manner a prince will live in peace without any impeachment.

Many people think, that you pass sentence of death upon your subjects through vengeance, envy, and avarice, or fear of their strength and power.— The world cannot think, that a prince so powerful, as you are, could be hurt by disarmed and private persons, for several of your subjects murmur at your base conduct, others say you are inclined to

trust to false accusers. Therefore your spies hurt their companions, and innocent citizens for the sake of money, or for some other interest, accusing them not only of what they have done or proposed to do, but what they heard others say they intended to do without publishing it ; or having heard news, on such account, they laughed and cryed, or for any other trifling thing, though it might be true, notwithstanding it does not become you to ask any question of your free people, or to hear from a false spy any accusation against his fellow citizen. It is a shameful thing for a man, and much more for a prince to take notice of. There are many people who complain of having been unjustly condemned by a hasty sentence, saying they were accused by false witnesses ; and though such a thing might sometimes happen, notwithstanding most people may think all persons are condemned in the same manner ; so you ought not only to be as just as a private person, but as a prince you should pass for a just man to your subjects, because you govern men, and not brutes. By this method you will be loved by them, and shew that you are not disposed to offend any of your people. It is very easy to force a man to fear another ; but not so easy to make him love him, if he is not flattered by presents made to him, or to some of his fellow citizens.—A man who doubts that others have been unjustly condemned, fears to incur the same fate, and is forced to blame that person who had been the cause of his fellow citizen's death, therefore it is not the interest of a prince to be disliked by his subjects. It is almost a general opinion among men, that a private person ought to resent the injuries of others, that he should not be oppressed, nor scorned by any body ; but a prince should only vindicate the injury of the republic, and tolerate those which have been privately made to him, be-

cause a prince cannot be supposed to be injured by any of his subjects, as he is protected by his guards; so as I have been informed of all that has passed, I would advise you not to pronounce sentence of death any more upon your subjects. My dear Augustus, you know very well that princes were elected on purpose to take care of the interest of their subjects, and to endeavour to maintain peace and tranquillity in their dominions; and defend their people from their enemies. A prince ought to govern his subjects with good laws, if he would be loved by them; and should endeavour to find some remedy for curing those who are vicious, and let none perish. It is an excellent maxim in a prince to tolerate the faults of his people; but if he thinks to punish every one of his subjects, who incur some faults, very likely he may injure many of them unintentionally. However, it seems to me, that you should not for the future pass sentence of death upon men for any crime; but punish them in some other way, to prevent their being able to commit any other crimes. What injury can you receive from a banished man, or from those, who are confined in some fortress, without friends or money? If your enemies were near us, they could not be helped by any of their friends; or if some city in Italy were furnished with arms, which might occasion fear, then you could use some other way to punish them; but now, as all your countries are deprived of arms, and our enemies are separated from us by so many mountains, and different seas, what fear can you have from private persons confined by your army? I don't think that they could injure you much; if they thought so, very likely they could not succeed. However, I would propose to you to pardon those people, who have been accused as traitors, perhaps they will change their minds, and very likely by their gratitude they will induce

others to become good subjects. You see besides others, Cornelius, a man of great birth and fame, who might be cured of his errors, if you use humanity towards him. A sword cannot do every thing, it would be too good an instrument if it could cure the faults of men, and induce them to become better; but as a sword can take away a man's life, so in the same manner it may take away the life of those, who have been the cause of the death of others.—Few men like a vindictive prince, and those persons who receive his pardon, and repent of their past crimes, are ashamed to offend their prince again: they afterwards do their best endeavours to obey and honour him, with the hope of receiving future advancement from him. When an injured person pardons the man by whom he has been ill treated, every body will think he ought to be rewarded for his good behaviour. However, my dear consort, be so good as to change your mind, if you chuse to live happy, for if you were severe towards your subjects, many will think, you have been obliged to do it out of necessity. It is impossible to irritate so great a city as this without shedding much blood; and if you continue to sentence so many of your subjects to death, it will soon appear that you do it not from an act of justice, but out of pleasure."

Augustus consented to the advice of Livia, and he began to punish the culprits only with good advice, and set them at liberty; he at the same time created Cornelius Cinna consul, and by this action gained the love of all his subjects, and had no more doubt of their conspiracy.

Pompeia Platina seeing her husband Trajanus blamed by his subjects, for the cruelty and avarice of his ministers, induced him by many reasons to punish the ministers of the provinces, but with moderation. Berenice, wife of king Ptolemy,

whilst he was playing at dice with her husband, his secretary read the names of the culprits, that Ptolemy should sentence to death, or pardon. Berenice, looking at her husband with surprize, took the paper from the secretary's hands, and ordered him to quit the room ; then said to Ptolemy, it was not right for him to give his consent to such an important affair, when occupied in other businesst totally different ; but that it should be decided by a composed mind. Ptolemy thanked his wife for her advice ; and said, he would never for the future hear any thing concerning the affairs of state, when engaged at dice. When the fortres of Samaur in Brittany was besieged by Mr. Gaston, a Royalist, the wives of those who composed the garrison placed themselves between the castle and the besiegers ; and told the husbands, that if they persisted in not surrendering, their own wives would receive their fire against the royalist.—The garrison accepted their women's advice, and demanded the capitulation ; the terms of which were soon settled. We may conceive by this female advice that many lives have been saved from death ; on the contrary, many lives have been lost for having rejected the advice of females ; as we have an instance in those of Valenciennes in Flanders. At the time this city was besieged by the Duke of York and Prince Cobourg, nine hundred women, accompanied by their children, threw themselves at the feet of two commissioners, Cochon and Jean de Brie, who commanded the town of Valenciennes, and conjured them not obstinately to persist in the useless defence of the town ; the only consequence of which would be its entire destruction. The commissioners rejected not only the female citizens advice, but ordered several of them to be dragged to prison, In consequence of this refusal, a few days after six thousand French soldiers were killed ; and the gar-

Rison was obliged at last to surrender to the Duke of York, on terms less advantageous.

Women can enable their effeminate husbands to be generous and magnanimous. Herodes, speaking of his son Alexander to some of his friends, said, if his wife *Glafris* had not been very careful in educating her son, and correcting his faults, he would have incurred many errors, and been in bad circumstances. Females were so much esteemed by the wise men of Greece, that they permitted them to enter into the Congress of the Republic, as well as the men. Varus and Augustinus said, that all the females of Athens always gave their votes in the most important affairs of the Republic. Plato ordered the female citizens to learn the art of war as well as the men ; saying, he was well acquainted with the genius and capacity of women.—We very well know, by the ancient civil laws, that not only men but females, have also succeeded to sovereignties, and by a legitimate succession they obtained the kingdoms of Navarre, Puglia, Jerusalem, Sicily, Soria, Egypt, Pharo (formerly an island and kingdom separated from Egypt) Media, Sclavonia, England, Bohemia, Hungary, Aragon, Castiglia, Massageta, Panda, Saba, Parthia, and many other kingdoms. Therefore, if women had not been possessed of talents to govern kingdoms, the people would not have permitted them to reign ; besides, many men elected women to govern nations : we have an instance in the Ethiopian people, who would have no kings, but Queens, who were called by the name of Candace, of whom the Scripture makes mention.—Alexander the Great was obliged to please the people of Caria, by giving the kingdom to a woman called Ada, in preference to a man. Those people did not judge without good reason in chusing a Queen, saying their natural and

tender disposition made them be loved by their subjects, and their valour of making their neighbours to be feared and respected by them, as the people of Dania found that they had never peace nor tranquillity, until that kingdom, with that of Norway and Sweden, were in the power of Margaret daughter of Valdemar, wife of Aquinus, and mother of Olanus.—This queen went and visited her provinces with great care, and kept the kingdoms in peace, and preserved the harmony of her subjects until her death. It is very well known at this time, that the great Catharine, empress of Russia, governs her people with great prudence, and endeavours to keep the balance of all the powers of the universe from one end of the globe to the other. Many other females have reigned with great moderation and prudence, who reigned in the hearts of their subjects, and have been feared by their enemies.—Very few kingdoms have been taken from women by arms, or by the treason of their subjects; on the contrary, we find that princes have lost many kingdoms by the treachery of their people, and by fighting against their enemies. Women can undertake difficult enterprizes with success, as well as men. Ancient history informs us, how much the universe has resounded with the names of females, famous in arms and sciences. We have an instance in Mirina, a famous warrier, who with an army of thirty thousand women on foot, and two thousand on horseback, dressed with upper coats of serpents skins, besieged and took Cercena from the Atlantides, and conquered the greatest part of Lybia; then she went with their army into Arabia, afterwards into Syria, and accepted the people of Cilicia as friends, who submitted to her government; afterwards she defeated the inhabitants of the mountain Taurus, and passing by force through Phrygia, proceeded and arrived victorious at the river Caicus. All the Indian and African Amazons have con-

quered many countries near the Caspian sea, and they preserved in peace not only their countries, but those of their neighbours also. Who can sufficiently praise the valor of Semiramis, who for the space of forty-two years governed with success the kingdom of Babylon, and ordered walls to be built all round the city. Many more edifices were erected by her order than were built at the time of Cambyses, who ruined Egypt after the Israelites had left that country: she conquered the Indians, the people of Scythia, and many other countries. Her name was so great at that time, that whilst the envious Alexander the Great was speaking one day to the princes of his army, he pronounced the following words: " Gentlemen, I must tell you, " that I am better acquainted with all my victories than with my age. I began to establish my " Empire in Macedonia, and am master of Greece; " I have conquered Thrace and Sclavonia; I " am in possession of Asia from the red Sea to the " Hellespont, and I am almost at the end of the " Universe; I passed in one hour's time from Asia " into Europe, and I have conquered all the " above-mentioned places in the space of nine " years. Do you think, gentlemen, I should " now desist from acquiring more success? No, " certainly, as long as I have blood in my veins, " I will acquire fresh glory; but you must now " consider, that we are in a famous and illustrious " country, by the wisdom of a single woman. " Look at the cities erected by Semiramis, and " recollect how many nations have been con- " quered by her, then you will find that we have " not acquired so much success as Semiramis has. " I now find that you are sufficiently satisfied " with your victories, and it seems to me that " you do not care for any more conquests. Pray, " Gentlemen, can you tell me, who were more " glorious than the Romans, and what Roman

“ Was a greater warrior than Julius Cæsar ? Not-
“ withstanding Julius Cæsar lamented his not hav-
“ ing been equal in success to Alexander the
“ Great ; and Alexander the Great now declares,
“ with the sincerity of his heart, to have been
“ conquered by the valour of a woman.”—Hav-
ing spoken of the magnanimity of the above fe-
males, I will not be silent of others, and I will
add something concerning the valour of the fa-
mous Thomyris Queen of Scythia, who having
been informed by some of her friends, that proud
Cyrus, after having subdued Asia, and all the Ori-
ental countries also, intended to conquer the
country of Scythia.—Thomyris, seeing the army
of Cyrus not far from the city, sent her son in com-
pany with many other officers to meet him ; but
her son not being well instructed in the art of war,
as soon as he entered their houses, found a great
quantity of victuals and wine, which was left on
purpose by the enemy, who pretended to run
away for fear of being taken prisoners. The sol-
diers of Thomyris finding so much provisions, in-
stantly began to eat and drink so heartily, that
every one of them got drunk and fell on the
ground, and were all taken prisoners by Cyrus.
Thomyris, after having heard the disagreeable
news of her son, appeared not to be in the least
disconcerted, but declared vengeance against Cy-
rus, and proposed to defend her country. She
ordered her army to go over the river Araxes in-
to some rugged parts. As soon as the enemy was
near to the place where her army was, she gave
them battle at once, and cut the army of Cyrus in-
to pieces. Two hundred thousand soldiers were
killed in a very little time, and not one of them
escaped to bring the account of their defeat.—The
valorous Thelepis, having lost most of her armies,
there remained only for Cleomenes, captain of
Lacedemon, to take the city of Argus. She col-

lected the rest of her army, which was in the city, and posted herself with her female citizens on the ramparts of the city, and vigorously repulsed the enemy, who were obliged to retire with great loss.—For this intrepid action a statue was erected to her memory, with books at her feet, and a head-piece in her hands.—Archidamia, in company with her female citizens in the temple, was assaulted by Aristomenes and his soldiers, who went on purpose to ravish them. Archidamia and her companions with cutlasses repulsed the enemy, and made Aristomenes prisoner.—The generous Zenobia of Soria gave more trouble to the Roman Empire, than any other.—The Emperor Aurelian, at the time he was near to Palmyra (so named by the Grecians, and Latins, but in the Syriac language was called Thadamora by Solomon) wrote a letter to Mucapore as follows:—“ The Romans say, I am at war with a woman, as there was only Zenobia herself to fight with me, but they do not consider, that by fighting with her, I fight against many enemies. It is more difficult for me to be at war with Zenobia, than with many valorous captains—No body knows how many bows and arrows are in that city, and how many instruments of war are prepared against our armies. There is no part of the ramparts without ammunition for war; I discover darts and weapons. Further, I must confess that Zenobia does not fight like a woman, but like a person who does not fear punishment—I hope Heaven will assist the Republic of Rome, that never failed favouring our enterprises.” We may comprehend by this discourse what courage that great warrier Zenobia had. Aurelian, being tired of besieging the city of Palmyra, wrote to Zenobia, intending to subdue her to his wishes; and he wrote in Greek, as follows: “ Aurelian, Emperor of the Romans, and rescuer of the Orient;

to Zenobia and her companions in war. You must willingly execute the order, you will find in this letter ; and without hesitation surrender your army to us. I order you to deposit in our hands your gold, silver, jewels, silk, horses, and camels, offering you your lives ; and we permit you to march out of the city with the honours of war."

Zenobia, Queen of Orient, to Aurelianus Augustus.

" No body has ever yet dared to ask me, what you demanded in your letter. It is necessary to continue the war ; you ask me to submit to your armies, just as if I knew not that Queen Cleopatra would sooner have died than submit to be conquered.— The Persians, Saracens and the Germans are disposed to assist us. The banditti of Syria have conquered your armies ; what will become of you, when we receive the succour of which we are in expectation ? Most likely your audacity will be frustrated, you are not so victorious as you flatter yourself, by ordering me to submit to your armies ; you must swallow many bushels of salt before you conquer me.—Live happy."

According to Aurelianus's letter, every one may find him a very avaricious and greedy man, asking Zenobia to surrender her army, with all the Orient property, to him. But having asked too much, he gained nothing but the scorn of Zenobia, and was obliged to return to his country with great loss and dishonour ; like the General of the Carmagnols, who has been reduced to the same fate. This General after having sent a summons to the inhabitants of Neuport, to surrender themselves to his army, he then was obliged to retire precipitately before the place, and abandon a battery which he had raised at the distance of about half a mile from the ramparts of Neuport ; whilst

from the fortress the people enjoyed to see the consternation and fright of the disappointed General, with his banditti, wading too and fro through the encircling flood like so many ducks, without knowing which side to return to effect their escape.

The Emperor Aurelianus, the General of the Carmagnols, and Lord Hood, are three warriors of different ideas ; two going to war for plunder, and the other for honour and public safety. If Aurelianus were not now in the other world, he might, in this instance, learn a lesson from the generosity and good behaviour of the prudent and peaceable Lord Hood, by one of his letters sent to the people of Toulon, at the time their city was besieged by the English fleet.

As I have exposed Aurelianus's letter, it seems to me my duty to expose also that of the General of the Carmagnols, and that of Lord Hood, from which they may discover the difference from two imprudent, vain and greedy men, to a judicious and amiable warrior.

The subjoined copy of the summons sent to the inhabitants of Neuport by the General of the Carmagnols :

“ To the inhabitants of Neuport.

“ The 2d day of the first decade of the second month of the second year of the French Republic, one and indivisible, October 23.

“ I summon you to surrender yourselves immediately to the victorious arms of the French Republic, to which every thing must yield ; and that six citizens must repair to my canap—in failure of which, surrounded and attacked as you are both by sea and land, your town shall be laid waste ; and I will enter it over the smoaking ashes of your houses and the palpitating remains of your members.”

Letter from the Right Hon. Samuel Lord Hood,
Vice Admiral of the Red, and Commander
in Chief of his Brittanic Majesty's squadron
in the Mediterranean, &c. &c. to the Inha-
bitants on the towns and provinces in the
South of France.

“ During four years you have been involved in a revolution, which has plunged you in anarchy, and rendered you a prey to factious leaders. After having destroyed your government, trampled under foot the laws, assassinated the virtuous, and authorized the commission of crimes, they have endeavoured to propagate throughout Europe their destructive system of every social order. They have constantly held forth to you the idea of liberty, while they have been robbing you of it. Every where they have preached respect to persons and property ; and every where in their name it has been violated : they have amused you with the sovereignty of the people, which they have constantly usurped ; they have declaimed against the abuses of Royalty, in order to establish their tyranny upon the fragments of a throne still reeking with the blood of your legitimate Sovereign.—Frenchmen ! you groan under the pressure of wants, and the privation of all specie ; your commerce and your industry are annihilated ; your agriculture is checked, and the want of provisions threatens you with a horrible famine. Behold, then, the faithful picture of your wretched condition ; a situation so dreadful, sensibly afflicts the coalesced powers : they see no other remedy but the re-establishment of the French monarchy. It is for this, and the act of aggression committed by the executive power of France, that we have armed, in conjunction with

the other coalesced powers. After mature reflection upon the leading objects, I come to offer you the force with which I am intrusted by my Sovereign, in order to spare the further effusion of human blood—to crush with promptitude the factious—to re-establish a regular government in France, and thereby maintain peace and tranquillity in Europe. Decide, therefore, definitively and with precision. Trust your hopes to the generosity of a loyal and free nation.—If a candid and explicit declaration in favor of monarchy is made at Toulon and Marseilles, and the standard of royalty hoisted, the ships in the harbour dismantled, and the port and forts provisionally at my disposition, so as to allow of the egress and regress with safety: the people of Provence shall have all the assistance and support his Britannic Majesty's fleet under my command can give; and not an atom of private property of any individual shall be touched, but protected; having no other view than that of restoring peace to a great nation upon just, liberal, and honourable terms. This must be the ground-work of the treaty; and whenever peace takes place, which I hope and trust will be soon, the Port, with all the ships in the harbour and forts of Toulon shall be restored to France, and the stores of every kind.

In its name I have just given unequivocal testimony to the well-disposed inhabitants of Marseilles; by granting to the commissioners sent on board the fleet under my command, a passport for procuring a quantity of grain, of which this great town now stands so much in need. Be explicit, and I fly to your succour in order to break the chain which surrounds you, and to be the instruments of making many years of happiness succeed four years of misery and anarchy.

in which your deluded country has been involved.

Given on board his Britannic Majesty's ship
Victory, off Toulon, the 23d of August,
1793.

Signed, **HOOD.**

Let us now return to the female warriers. Arsinoe was so great a warrier, that she conducted the bold and proud Vercingetorige, King of the French, prisoner to Julius Cæsar; in the second battle she conquered Alexandrinus; and in the third she was victorious with Juba of Africa. I won't omit what happened to the courageous and valorous Arthemisia, daughter of Lygdamus, when she gave battle to the Grecians at the time she went and assisted Xerxes, King of Persia.—Arthemisia being informed by some of her friends, that the people of Athens offered a reward of seven hundred golden dollars to those who should send her prisoner to them, Arthemisia having fought against the Grecians with great courage, found, after the Persian ships were all dispersed, her own ship pursued by the enemy in such a manner that she could not escape, immediately turned her danger into the enemy's ruin, and not only conquered her enemy, but she acquired fresh glory from Xerxes by her success. Arthemisia fought and sunk the enemy's ship which engaged her, when they were both at the Heleßpont, in the straignt of Gallipolis. Xerxes saw the combat, and not being able in the confusion to discover the Grecian ship, but only that of Arthemisia by the flag, and having been witness of her success, he praised her courage very much for having conquered her enemy; and having been witness to the cowardice of the Persians, he pronounced the following words: This day my soldiers have fought like women, and the

women like men.—Every body will observe how courageous and sagacious Arthemisia was in her enterprises, in a stratagem made by her against the Rhodians.—Mausolus her husband ordered his people to erect two harbours in Halicarnassus (the greatest city of his dominions) one of the harbours was very large, and on the right hand of his palace, which was made for the use of foreign ships; the other was on the left hand behind the mountain, in which none could enter. After the death of Mausolus, the Rhodians being envious at seeing a woman mistress of such a country, and so well furnished with beautiful cities, sent a great army against Arthemisia, with intention to conquer her country.—Arthemisia, having been informed of the Rhodian's design, instantly ordered a great part of her army to enter that harbour privately, which was situated behind the mountain; she then gave orders to the citizens to present themselves on the ramparts of the city before the enemy; and as soon as the Rhodians were near the city, they should then make a signal of joy to receive them, which was faithfully executed by her citizens. The Rhodians soon entered the harbour with all their ships, and went into the city without any resistance from the citizens. Arthemisia seeing the enemy disembarked, went directly with her fleet out of the secret harbour, and captured all the enemy's ships.—The Rhodians finding themselves confined in the city, tried to escape, but they were all made prisoners by the citizens. Arthemisia, after having captured the enemy's fleet, hoisted the Rhodian's flag, and covered their ships with laurel as victorious, then went to Rhodes. The Rhodians, taking Arthemisia's fleet for their own, who had gained the victory, went and met their enemies without arms. Arthemisia then

entered the city of Rhodes, without resistance from the citizens, and took them all prisoners.— As I have mentioned this trick of war, I now recollect another stratagem made by Cleopatra.— This sagacious female at the time she was Queen of Egypt, in the island called Pharo, ordered a tower to be built for the convenience of sailors, in which was kept a light during the night for the use of the seamen; by this example of hers many other Pharos were built by different nations. That island was one mile distant from the sea coast of Alexandria. The people of that place were obliged to pay taxes to the Rhodians. Cleopatra was very much discontented at this, and proposed to extricate her subjects from such an imposition. As soon as the Rhodians arrived in that island to collect the taxes, Cleopatra ordered a feast to be made in one of the villages of Alexandria to divert the Rhodians, and on purpose to detain them there, in the mean time she ordered stones, bricks, and other things to be put in the harbour to obstruct the passage. This was performed with great care in seven days by her subjects; after that Cleopatra went to that village in the same chariot, in which she used to go to the city of Alexandria. After the feasts were over, the Rhodians went and asked Cleopatra the money for the taxes of the island.— Cleopatra answered, they were mistaken to ask her such an imposition, as that place was a main land, for which she was not obliged to pay taxes.— The poor Rhodians went away quite confused, without having received a farthing.— Nor can I pass over the valiant and famous Boadicea, who, at the time of Domitius Nero, regained England from the Romans with the loss of eighty thousand soldiers. It seems to be my duty to mention the valour and intrepidity of this Queen.— Bo-

adicea was a tall and well made woman ; her countenance was grave, with a rough voice ; her hair was the colour of gold, and very long ; she wore a gold chain round her beautiful neck ; her gown was painted in different colours, and over it was her military gown.—This intrepid female, seeing her country oppressed by the Romans, collected an army of one hundred and twenty thousand men, and presenting herself before the army with a lance in her hand, made the following speech :—“ I am persuaded you have experienced that liberty is dearer to mortals than slavery ; as you have been deceived by the flattery of the Romans. You have preferred foreign government to the ancient customs of your country : you know which is most preferable, a poor or a rich slavery. What troubles and miseries have we not suffered since the Romans have entered England ? we have lost great property, and for what has remained in our possession, we pay taxes, and we pay a tribute, not only for our property, but for our persons also. Oh ! how much better would it have been to be at once unfortunate, than to be obliged every year to pay for our liberty. In my opinion it would be better for us to die, then to live tributary, or as slaves. But what shall I say more of these impostors, who do not even permit us to die free ; as you very well know what money they make us pay for the dead. The slaves of other nations are at least free by their death ; but the subjects of the Romans never die, for even in death do they pay taxes. What good can we expect from them, as they have treated us so ill in the beginning ? But to tell the truth, we are the cause of our own misfortunes, in having permitted them to enter this island ; but I hope they will be very soon expelled from this

country, as Julius Cæsar and Caligula were—
We inhabitants of so great an island, separated
by many different seas from other nations; situated
most under another hemisphere, and in such a
manner, that our names have been scarcely known
to the more prudent people, than those of them
who now wish to destroy us, as they think them-
selves masters of the Universe.—Citizens and
friends, (I say friends, because I think we are all
of one kindred, as we possess the whole of the
island) whilst there remains some remembrance
of liberty, I think we are bound to leave to our
posterity, not only our names, but our valour,
and our contentions in going to war for liberty.
You must not think by my discourse, to dislike
your present situation, nor to fear future evils
which may happen to you; but to thank and
commend your abilities and courage, that you will
be able to do every thing necessary to dislodge
the enemy from this country: and with a firm
mind you must do your best to help one another.
You will not fear the Roman army, because
those soldiers are not more numerous nor stronger
than we are at present, as you may see by
the helmets and armour in which you are dressed—
then you may look at our ramparts, bastions
and walls, how well they are fortified and sur-
rounded by ditches, which have been made on
purpose to check the excursions of the enemy,
who for fear of fighting against us, run from
one part to another in order to avoid a battle:
further, we are so much superior in strength,
that our tents are stronger than their walls; and
the escutcheons of our arms are better than all
their armour. Therefore we must go and meet
the enemy, and give them a good drubbing for
their daring presumption; as the Roman soldiers
are like foxes and hares, so they will be chased

and taken by the hunters of England." Boadicea having finished her discourse, at that moment a hare casually passing through the army, went towards the enemy. The soldiers seeing the hare run to the enemy, they took courage, confirming every thing with joy, and gave loud huzzas ! to all that the Queen said. Boadicea, seeing all her soldiers disposed to fight, opened her arms and said, " I give you thanks, O ! Goddess of Vengeance, and as a woman and Queen of England, I beseech you to assist my people, who have not only learnt to cultivate the ground, but to fight also ; and most women have learned the art of war, as well as the men. Therefore, as I am the Queen of this people, I beseech that you would grant them victory, health and liberty." Then she went and engaged Captain Paulinus, with whom she fought with great courage.—This Queen reputed Nero as a woman and herself as a man, because she thought virtue, and valour should be not only in men, but in women also.

Marulla of Cocinus, in the island of Lemnos (at present called Stalimenes) a girl of eighteen years of age, having lost almost all her dominions to the Turks at the time they were at war with the Venetians, who were masters of that island—Marulla, seeing her father Demetrius killed by a barbarian, took up the arms of her father, and revenged herself by giving such courage to the people of Cocinus, that they repulsed the enemy, and obliged them to retire with great loss.—Who was it but the magnanimous Cleofa, wife of Assacanus, King of Magazza, that opposed so courageously in India, and sustained the impetuosity of the Grecian army ? A singular mark of female courage, and disregard of faint-heartedness may be seen in the women of

Lacédemon, who when they were informed that their sons were killed in war by the enemy, they went and examined their wounds ; if they found bruises in the faces or bellies of their sons, they rejoiced, and buried them in the tomb of their parents with great pomp ; but when these mothers found their sons wounded behind on their back, then were they ashamed of their conduct, and with great sorrow buried them privately as cowards.—Every body will commend the courage of the females of Persia, who opposed the flight of the army pursued by Astyages, saying, in turning up their petticoats, Come, poor cowardly warriors ! and enter again into our wombs, as you have so cowardly abandoned your arms.—The soldiers were so ashamed at the reproaches of the females, that they took up their arms again, and fought so well, that they soon defeated their enemies.—Is it not commendable and honourable to the name of Catherine, Queen of England, who so courageously gave that battle near the river Tweed to the Scotch, in which ten thousand of them were killed.—We have at this present time an example in Mad. d'Eon, who has been at war, and fought with great courage in her youth, and at fifty years of age at least she fenced with Mr. Sainville, a fencing-master at Ranelagh, with great applause. Let us now put aside female warriors, and speak of learned women, who were not only equal to men in sciences, but have also instructed learned people. It is very well known that Diotima was the school-mistress of Socrates, who was counted the best philosopher among the Grecians. Pericles was the student of Aspasia. Hippo, daughter of Centaurus Chiron, taught Eolus the contemplation of the things of nature. Hyparchia, daughter of Theon Alexandrinus, at the time of the Emperor

Arcadius, instructed the people of Alexandria, she wrote many books, and after that she succeeded Plotinus, and governed the school of Plato. Hygia, daughter of Esculapius, was adored by the people of Athens, as the goddess of health, for having been well skilled in the art of physick. Ifide was also adored by the Egyptians as a discoverer of several valuable medicines, with which she cured many different disorders. Zenobia, wife of Odenatus, Queen of Palmira, was so well instructed in the Ethiopian, Greek, and Latin languages, that she taught Timoleus and Herinianus her sons, who became both very learned men; she collected many historical Oriental books, and preached very often to their people with great energy. The learned Romans were as much rejoiced as if they had gained a great victory, as soon as they were informed that Martia, daughter of Cremitius Cordus, had preserved (like a learned woman) a copy of her father's history, the original being burnt maliciously by Tyberius's captains. Accursius, commentator of the civil laws, had a daughter so learned, that she interpreted those laws to the people in the city of Bologna in Italy with great applause.—Persons who think women are bashful and ignorant, would do well first to read their works, then they will see whether females deserve to be blamed or praised; they ought to remember that Theophrastus, though he was a very learned man, and reputed the first orator by the Grecians, notwithstanding was corrected by a woman of many faults and errors in his works, for which the learned men of that time said there was nothing left for them to do, but to go and hang themselves. This is a proverb for those who are angry, when they are corrected by others.—The famous female, Trott of Sa-

Ierno, was reckoned a very good physician, and wrote a treatise on widwifery, and published several secrets for the aduancement of ladies beauty. Hildegarda, a nun, of Magunza published a book concerning the Sacrament, the Lives of Married People, the Exhortations of Perpetuity, and many other valuable books. Another Hildegarda has left us four elegant books on physick. Helen Flavia Augusta, daughter of Celius, published a Treatise on Providence, the Immortality of the Soul, the Method of being well educated, the Advice of Pity, and several other works in Greek and Latin. Amalasunta was so well acquainted not only with the Greek and Latin languages, but she could speak all the languages of the nations who went to war with the Romans ; she instructed her son against the consent of her Barons, who said it was more necessary for a king to learn the art of war, than that of Sciences. Gorgona, daughter of Cleomenes, and wife of Leonida, delivered the Grecians from slavery by decyphering the writings of Demarat, which were wrote in short hand ; they contained all that passed in the congress of Xerxes, when he made preparations for war against the Grecians. Angiola Nugarola of Verona published several fine pastoral poems. Cambria, daughter of Bellinus of England published, the laws of Gheldria and Cleves. Brigida of Scotland has left many works written by herself. Rodegunda Queen of France, and Eugenia daughter of Philip, President of Egypt, have written several ecclesiastical books. Elizabeth Queen of England wrote her sentiments with great elegance, not only in her native language but in Latin, Italian and French. Victoria, daughter of Fabricius Colonna, and wife of the famous Fernandus of Pescara, has published several poems,

which are not inferior (according to the opinion of the learned) to those of several famous Italian poets.

The famous Donna Maria Mendoza (wife to the Hon. Don Giovanni Padiglia, native of Spain) has written many valuable books; Signora Maria Mariotti published the Art of Love, which was much admired by every body. There have been many other females formerly; and also others at this present time, who have published comedies, tragedies, poems, and other books; as Signora Costa, Signora Lancellotti, Signora Foschetti, Mad. St. Genlis, Mad. de Sillery Brulart, Margravine of Anspach, late Lady Craven, Lady Wallace, Lady Burrell, Mrs. Gunning, Miss Gunning, Mrs. Piozzi, Inchbald, Cowley, Robinson, Gooch, Stevenson, Parsons, Lenox, Barbauld, Wells, Dobson (who translated the famous Petrarch) Clara Reeves, Miss Charlotte Smith, Cuthbert, Mrs. Elizabeth Steele, Mad. d'Eon, Lady Strathmore, Mrs. Cooke, Miss Ann Vaughan, Miss Harriot Vaughan, Mrs. Griffith, Cecilia Burney, Mary Knowles, Mrs. Woolstoncroft, Mrs. Sykes, Hannah More, and several others, who are in the greatest esteem in Europe, that, if were I to name all, I should not be able to finish my work.

The ancient people of Candia had formerly such esteem for learned women, that they invited a woman to every feast to superintend dinner, and judge which man was the best skilled in sciences and in the art of war; then this female used to present the best wine to him, to shew the company that she was as well acquainted with arts and sciences as the men.—If we consider the merit of those who have invented any thing, I am of opinion that women in this respect are superior to men, because if the male sex has found the method of making wine, Eleusina has found the art of agri-

culture, a thing more useful to the human Race than wine. If the Phœnicians, Abraham, Mercurius, Egizius, Cadmus, Palamedes, Simonides, and Epicarmus praise themselves for the invention of letters, by which the remembrance of ancient things is preserved, and virtue and sciences are naturally made known by this invention ; Nicofrata, mother of Evandrus, is also to be praised for having instructed the Latins.

What can be more pleasant and useful for carrying on commerce than that of money ? Whilst he who possesses it may provide for his want in every way he can wish. This invention was found out by Harmodicea, wife of Midas, King of Phrygia, who was not only a beautiful woman, but also very ingenious ; for, it was her who first invented the method of stamping on metals with the mark of an hare, and not Saturnius, Fidone, nor Janus, as some people think.—The instruments of war were first invented by Combea Calcidia, daughter of Asopus. What is most useful for a Prince, when he wants to go to war ? Horses : notwithstanding the art of taming those animals, and breaking them for the chariot, was the invention of Belestica, not the concubine of Argus, who was of the family of Atreus, but of another Belestica, born near the sea-coast of Macedonia, who gained a victory in the Olympic feasts with her chariot. The famous Cinisca Spartan, daughter of Archidamus, was the first who kept race-horses, and gained many victories by them in the Olympic feasts. What exercise is more delightful for youth than that of playing cricket ? This was invented by Nausica (as Agala said) What music is more pleasant than the flageolet, which enraptures the mind, softens the heart, and makes the world obedient to harmony, banishes the vengeance of mortals, penetrates all parts of the soul with such

force, that it cannot resist, and often agitates the body in different movements? This invention was of Cybele, daughter of Minos, King of Phrygia. She discovered also many unknown herbs, with which she cured many disorders; for these inventions she was called the Mother of the Gods. Cymbals, and many other instruments of music, were invented by females. Although Apollo declared with great arrogance, that he was the inventor of medicines, notwithstanding Iside is superior to him in respect to physick, as she was the person who instructed him in that art, as I have already observed.—This female found out medicines, with which she cured not only several disorders, but also restored her son to life.—Melissa was the first that found out the making of honey, and the method of using it. The nymphs of the island Coo, near to Rody, taught Aristheus to keep sheep and oxen, and the manner to profit by them. I will add nothing further about the inventions of females, which are immense; suffice it now to say, that the Goddess of Wisdom was a woman named Pallas, and the Goddesses of Sciences were the Muses, who were all women, according to the learned men.—Let us now leave apart the sciences, and speak of the arts.—Aglaida, daughter of Megade, enraptured the human heart, by blowing the trumpet. Alceste painted a tumbler admirably. Mrs. Damer, daughter of General Conway, has engraved in marble the effigy of George the Third, King of England, and that of Mrs. Farren, which are much esteemed by the professors of that art. Aristoreta, daughter of Nearcus, divinely painted an Esculapius. The virgin Lala Cizicena painted several women, and herself with great art. The pictures of the above-mentioned females were very much praised among the excellent works which had been exhibited in

the universe.—Many other paintresses are at this present time in Europe, who paint as well as the men, particularly in England, as we may see by the pictures of Signora Zucchi, late Angelica Kauffman,—Mrs. Beli,—Mrs. Master,—F. M. Anning,—Miss C. Austin,—Miss Bell,—Serres,—F. Serres,—C. Hawkins,—C. Vardon,—Ireland,—M. Stewart,—Sophia Turner,—Spilsbury,—M. Beck,—M. Pixell,—Thursby,—Kirkley,—Carmichael,—Harvey,—E. Newton,—Williams,—E. Bird,—M. G. Stephanoff,—Q. Medietz,—Metz,—Watson,—Sarah M. Singleton,—Mrs. Mee late Miss Foldson, and others, who are in great esteem in Europe.

Persons who wish to know the magnificence and great actions done by the female sex, must apply to the famous Frina, of Thespis, of the country of Boetia, under the mountain of Helicon, who erected walls round the city of Thebes at her own expence, for which the citizens made an inscription as follows. “ Alexander ruined our walls, and Frina rebuilt them.”—Every body may see by these illustrious actions of women, that their exercises are not useless, neither disgraceful; but from which all the universe finds advantage. How many statues, altars, and sacrifices have been made in honour of the female sex? Many Cities and countries have taken their name from women, as a perpetual memory of their valour and virtue.—The metropolis of Lamagna, which is now called Cologne, was named Agrippina by Germanicus, Cæsar’s wife. Attica, posted between Achaia and Macedonia, was named after Attide, daughter of Cranaus, King of that country. The city Arsinoe, was so called after Arsinoe, daughter of Ptolemy. The city of Media, and all the kingdom, took the name of Medea. The island of Corfu is called Corcyra; the island Egina, and

the great city of Boetia were called Thebes, after the three sisters, Corcyra, Egina, and Thebes, daughters of Asopus. The city Mittlena, was so called by the name of the sister of Myrina Amazon, who erected it. The country of Aretirea, in Greece, has got the name of the King Arantes's daughter, who was a great warrior and famous hunter. The magnificent city of Mycena, in the Peloponnesus, took the name of Mycena, daughter of Inacus, and wife of Aristoreus. The island of Negroponte was called Eubea, from Eubea, daughter of Asterion. The two cities of Thessalia were called Larissa, after Larissa, daughter of Pelasgus. The principal city of the Lacedemonians was named Sparta, after the daughter of the King of Eurothus. Messina, was so called after Messina daughter of Triopus, and wife of Policaon. Martianopoly, in the country of Myssia, has got the name of Trajanus's sister. The mountain Pireneus took the name of Pirena, Bribicius's daughter, who was killed by the ferocious beasts in that place. Smyrna, now called Ephesus, was named after Smyrna Amazon, wife of Theseus of Thessalia. The city of Naples was called Parthenope, after a virgin who inhabited and died in it. The city of Meroe, at present called Saba, the first city in Ethiopia, took the name of Meroe, daughter of Cambyses, King of Persia. Rome did not take its name after Romulus (as some people imagine) but rather after that noble Trojan female prisoner of those Grecians, who after they had ruined Troy went through the river Tyber, in that place in which they established themselves by her advice. According to Ariclides, or according to Agatocles's opinion, Rome was named after a daughter of Ascanius, son of Eneas. France was called Gallia, after Galla, Queen of the Celtic people, as

Timogenes says. England was named Albiona, after Albina, daughter of the King of Soria. Thraccia, was so called from a girl who had been very useful to that country, by great experiments of herbs, and there she was adored as a goddess by that nation, and in the same country of Thraccia, the magnificent city of Pallena was named after Pallena, daughter of Scithon, and wife of Cliton. Flanders was so called after Flandra, wife of Lodovicus, governor of that country, in the year seven hundred eighty-two. Europe took the name of the daughter of Agenor, king of Phoenicia, and sister of Cadmus, who ordered the building of Thebes. Asia took the name of the wife of Giaperus, mother of Prometheus, and daughter of Thetides. The sea in the streight of Gallipolis was called Hellespontus, after Helle, daughter of Atamantes, King of Thebes. Finally, the number of cities, provinces, mountains, and rivers are immense, which are honoured with female names, who have merited these perpetual remembrances of their country and people for their illustrious and glorious actions, and when the safety of the people required it, they have exposed themselves to the most imminent danger, as we have an example in Philota a slave, who seeing the Roman senate in confusion at a conspiracy against the Romans, at the instigation of Livius Posthumius, who sent word to the Romans, that if they chused to preserve the remainder of their armies, they must send their wives and daughters to him.—Philot a having heard the proposals of that infamous man, desired the senate to accept them, and that she might go in company with her companions, to surrender themselves as prisoners to the enemy. The senate agreed to her wishes. Philota, accompanied by her slave companions, went to the enemy, dressed like the vir.

gins, and Roman Matrons, crying, to make the enemy believe that they were the free virgins, daughters and wives of the Roman Citizens. They each took a string in their pockets, and as soon as they arrived at the enemy's camp. Livius distributed one to each of his soldiers.—At supper the females invited the soldiers to drink, till they all became drunk. When the slaves saw the soldiers laying drunk on the ground, they took the strings out of their pockets, and tied the soldier's hands; then they put a flambeau upon a fig-tree, as a signal to the Romans, that they might enter, and defeat the enemy. The Roman soldiers went directly to the assistance of the slaves, and made all the army of Posthumius prisoners. Afterwards the senate, in recompence for this meritorious action, set all the women at liberty who were in slavery at Rome, and decreed that a sacrifice should be made with the juice of figs the seventh of July every year, in remembrance of it; and this feast was ordered to be dedicated to Juno Caprotina.—We have another instance in Mad. Mary Ann Charlotte Cordè. This beautiful lady, being acquainted with the notorious infamy of Marat, a French regicide, and knowing his manners to be savagely obedient to the ferociousness of his mind, and his mind the seat of treason, murder and rebellion.

Providence seemed to have permitted him for a time to follow the dictates of his own will, that future generations might perceive when man fails in obedience to the laws of his country, and denies the existence of God, he soon becomes a monster; and if not doomed to an ignominious death by justice, he is plunged, as Marat was, into eternity without one moment's warning, by the dagger of the heroic Cordè.

None but spectators of this afflicting scene can

conceive the majestic picture of this courageous lady, who, from a perfect sense of rectitude and independent spirit, deliberately sacrificed her life for what she conceived would be the redemption of her country, and enlighten the seduced minds of those wretches who adhered to the seditious doctrine of the execrable and abominable Marat.

This lady was one of those uncommon characters which nature, as it were, frames on purpose for a deed like hers. The steady coolness with which she prepared and executed this deed, the high-mindedness and courage which she displayed before her judges, and on the scaffold, went far beyond the common powers of her sex. Every circumstance therefore which concerns this extraordinary woman cannot fail of being interesting.

This lady, belonging to a noble family, went to Paris, and admitted into Marat's room, she found him in a bathing machine, busy in arranging some sheets of his journal. She mentioned the domestic broils which convulsed France; and on his assuring her, that their authors should expiate their crimes on the scaffold, she drew a knife, and thrust it in his breast.

When shortly after she was arrested and handcuffed, she said, with a haughty smile, she was prepared for her fate, and knew she had deserved well of her country. On her arrival in the Abbaye-prison, she said several times, that she had performed her task; and others should do the rest.

Her appearance at the revolutionary tribunal struck each person with respectful awe; and the idea of her as an assassin was removed from every mind. The public accuser having asked her for what reason she had committed this resolute act of murder, she replied, with a stoick calmness, she came to Paris to glorify herself by this deed,

to deliver her country from a conspiring monster, and to stop the wound his atrocious hands had opened. The Public Accuser asked, "If she was not ashamed to become a common criminal for assassination?" she answered, "It was a crime to have committed murder, but no disgrace to ascend the scaffold for such an act." The Public Accuser said to her, "Do you recognize this sanguinary dagger?" she answered, "I bought that myself in the Palais Royal, and remember it well, it is the same I plunged into his heart—and am satisfied."

This lady had two Counsellors, one of whom was Mr. Stone, an Englishman, who, during the last two hours of her trial, incessantly felt her pulse, to distinguish if there were any symptoms of burning fever or timidity. He declared it was the same as that of a person contented in his mind. She did not manifest the least irresolution, but in one interval, when Mr. Stone was so struck with her firmness and answers that he was quite dismayed; and at that instant her undaunted courage fell; and with tears of sweet sensibility, declared her gratitude for his pleading for her. She requested this gentleman, as a last favour, which she said would make her die contented, to defray all the little debts she had contracted in the prison of Conciergerie, as the property she had brought with her to Paris was confiscated. She was condemned at three o'clock in the afternoon, after a trial of six hours, to be beheaded at eight o'clock the same evening on the Place de la Revolution. She ascended the scaffold with intrepidity, and appeared serene and reconciled to death; she pulled off her bonnet and handkerchief, but recoiled when the executioner went to bind her legs and said "Are you so bad as to expose me here?" He answered, "No, it is to bind you." "Do it then," she replied with firmness.

The inhuman monster, when shewing her head to the people after her execution, slapped her twice on the cheek. This was considered as such an atrocious act, that the very tribunal, who had condemned her to death, was obliged to sentence her executioner to twelve years imprisonment in irons.

Perhaps it may be said, if we exposed to view all the ills done by women, it would not only make a long history, but totally obscure all their commendable actions.—I don't imagine that we might find it impossible to speak ill of some of the fair sex; but if men would look at their own sex, I fear they would have more reason to judge unfavourable of themselves, if they were impartial. It is for this reason, that we find most people used to speak ill of females without knowing the truth of what they say; but as at this time men notice only exterior beauty and riches, and virtue is not now admired by them as it was formerly. Therefore if a female in a city or village is vicious, then the others are reputed the same, and on this account many men are afraid to marry learned and courageous women, thinking themselves not able to preserve them with that virtue and talent which was given them by our Maker. Therefore we see fathers and mothers do not now instruct their children in the manner as Parents used formerly, but now only endeavour to marry them as soon as they can: then they become lazy and proud, and soon teach their companions to act as they do themselves, and men very often imitate women in effeminacy; it hence happens that most men and women are not instructed in religion, nor in the arts and sciences as formerly.—The education of daughters now consists only in learning needle-work, and to play upon the harpsichord. As to the young men, they learn only one science, and think to be called Doctors by learned men.—The son naturally takes

part of the complexion and constitution of his mother, whether good or bad, he will by this means become inclined to lasciviousness and riches, if his mother possessed those qualities. But not to deviate from my subject, I think generous women might be of great utility to their husbands, if they would confine their secrets to their wives; as Priamus did, when he asked Hecuba's opinion, if he should go and take away the dead body of Hector his son, and enter the enemy's camp disarmed, a thing of so great importance to the Empire of Asia, and to the honour of the first king in the universe (as really he was at that time). Perhaps husbands will say, where would be the right of married men to give laws to their wives, if they should be obliged to let their affairs be known to their wives, and ask their opinions, particularly if they were judicious and learned men? But I will answer, that though the husband might ask his wife's opinion, he ought to follow which he thinks the best.

A husband should not be transported by love or passion, but must consider the disposition, condition and judgment of his wife; then, according to these circumstances, he can communicate his secrets to her. I don't mean, that a man ought to let his wife know the most important affairs, after he has discovered the feebleness of her judgment, because, if she becomes acquainted with all her husband's secrets, she might propagate them, and by vanity or malice, sometimes she might accuse her husband, and destroy his designs, to the ruin of both. We have an instance in Samson, who, without considering the vanity and unfaithfulness of his Dalila, he, transported by love, discovered to her the secret of the great strength with which he was endowed; then he acquired perpetual blindness, a shameful slavery, and at his death the destruction of many people for his imprudence: on the contrary, the

prudent and wise Ulysses, after a long voyage returned to his country, and shewed himself first to his friends, then to his wife, that she might not be hurt by being overjoyed at his return; knowing well the Tenderness of her Heart, and Love for him; and thinking she would not keep it a secret, but disclose it to her importunate lovers, to whom she intended to vindicate herself.—It is true when a man finds his wife unchaste, then he cannot trust her because a woman without judgment cannot sincerely love her husband; for true love is so generous, that it never can inhabit the hearts of cowards, or base minds. However, sincere love teaches us secrecy, faithfulness, and virtue. It is certain that whoever breaks matrimonial faith, will seldom be faithful in other respects; but speaking of chaste women, as it is not probable for a husband not to disclose his affairs to his wife.—So he ought not to be suspicious of her.

Many females have given strong instances of their virtue, constancy, faith, and firm secrecy. We have an instance in Leona, an harlot, who being acquainted with a conspiracy made by Armodius and Aristogiton against Hypparcus and others, she would not disclose it for any torments whatsoever; whereupon the Athenians, willing to do her honour, and yet to conceal the name of an harlot, celebrated her memory under the image of a beast wanting a tongue. The faithful Epicare would never confess a conspiracy against Nero. She chose rather to suffer death than to discover it. The beautiful young woman Quintilla passed through many torments without discovering the conspiracy against Caligula. When Brutus attempted to assassinate Julius Cæsar, Portia seeing her husband Brutus thoughtful, asked him, why his countenance was changed, but she could get

no answer from him ; then she instantly perceived, that her husband was doubtful of female stability ; she immediately left him alone and went to her apartment and wounded her thigh ; after this she went to Brutus, saying : You should know, my dear husband, that I am a faithful guardian of your secrets ; but you, being of the same opinion with many other men, think that my tender body could not resist any torments, if required ; but I am certain that I could endure it." Then she shewed her wound to Brutus, acquainting him the reason why she had wounded her thigh ; saying ; " I beseech you to disclose your fond heart to me, as fire nor death will never induce me to discover your secrets ; and if you will not trust me, then you will not believe that I am the daughter of the great Cato, or your wife."—Brutus, after having found his wife so firm and intrepid, then disclosed his secret to her.

Although females are reputed not to be able to keep secrets, notwithstanding their strength and firmness have been equal to the most valorous men, disregarding death ; nor would they be called cowards or unfaithful, knowing that it is more laudable to suffer torments and die, than to be cowards.—Many men would not act in the same manner, if they were so accused, but would disclose the secrets of every body at the first question.

F I N I S.



